76A

A TREATISE OF TRADITIONS

PART I.

Imprimatur,

Liber cui titulus [A Treatiſe of Traditions. Part I.]

June 5. 1688.

Guil. Needham, *R R. in Chriſto P. ac D. D.* Wilhelmo *Archiep. Cant. a Sacr. Domeſt.*

A TREATISE OF TRADITIONS.

PART I.

Where it is proved, That we have Evidence sufficient from *TRADITION*;

I. That the *Scriptures* are the Word of God.

II. That the *Church* of *England* owns the true Canon of the Books of the *Old Teſtament*.

III. That the *Copies* of the *Scripture* have not been corrupted.

IV. That the *Romaniſts* have no ſuch Evidence for their *Traditions*.

V. That the Teſtimony of the preſent *Church of Rome* can be no ſure Evidence of *Apoſtolical Tradition*.

VI. What *Traditions* may ſecurely be relyed upon, and what not.

LONDON,

Printed by *J. Leake*, and are to be Sold by *Randal Taylor*, MDCLXXXVIII.

THE PREFACE.

The Contents.

This Propoſition, That the Doctrines and pretended Traditions of the Weſtern Church could not be introduced by her Members in following Ages, but muſt be derived to them from the Fountain of Tradition, is proved falſe, 1. By plain Inſtances of matters of Fact, §. 1. 2*ly*. From the falſe Doctrines and Traditions which generally obtained in the Jewiſh Church, §. 2. 3*ly*. From the Prediction of a general Defection from the Faith in the times of *Antichriſt*, §. 3. 4*ly*. Becauſe this Aſſertion doth oblige us to account the Fathers of the primitive Ages either Knaves or Fools, §. 4. 5*ly*. Becauſe it renders all our Search into Antiquity, not only ſuperfluous but dangerous, §. 5. Corruptions in Doctrine or Practice might take their Riſe, 1*ſt*. From Miſtakes touching the Sence of Scripture, §. 6. 2*ly*. By leaving of the Scripture and ſetting up the Fathers as the Rule of Faith, §. 7. 3*ly*. By flying to Miracles and Viſions for the eſtabliſhment of Doctrines and Opinions, §. 8. 4*ly*. By reaſon of the

great Authority and Reputation of those Men who first began, or else gave Countenance unto them, §. 9. 5*ly*. By reason of the corrupt Manners of the Clergy, §. 10. 6*ly*. By reason of the great Ignorance both of the Clergy and the People, §. 11. 7*ly*. By reason of the Violence and Persecution used to force Men to a Compliance with the prevailing Doctrines, or a concealment of their Sentiments to the contrary, §. 12. This Corruption confessed by the Writers of the dark Ages of the Church, §. 13.

THAT *which the* Romanists *of late have chiefly urged in favour of their present Doctrines and Traditions, is, That the* Traditions *which they now embrace as such, the* Doctrines *which they own as Articles of* Christian *Faith, could never have obtained such Credit in the* Church, *or been so generally received throughout the* Western Churches *as they were before the* Reformation, *had they not been from the Beginning handed down to them as* Apostolical Traditions *and Doctrines received by the* Universal Church *of* Christ.

§. 1. *Now the Vanity and Falshood of this Presumption is here shewed by many Instances of plain matter of Fact, demonstrating that what they of* Rome *at present hold for* Apostolical Tradition, *or as an Article of* Christian *Faith, was generally rejected in former Ages by the whole* Church *of* Christ, *or at the least by the prevailing, and the major part of her* Church Guides: *And whereas it is represented by them as a thing impossible, That the* Western Church, *or the prevailing Body of it, should in one Age imbrace what they in the foregoing did reject; or in this Age reject, what in the former they embraced, Examples are produced here, demonstrating that this hath actually happened*

happened in the Inſtance of eating things ſtrangled, and Blood, *which the whole* Weſtern Church *abominated in the Eleventh Century, and yet did practiſe in the Twelfth and following* Ages. *In the Inſtance of* the immaculate Conception *denyed by the* Weſtern Church *till the Thirteenth Century, and almoſt generally received in the Fifteenth and Sixteenth Centuries. In the Inſtance of the* Canonical *and* Apocryphal Books *of the* Old Teſtament *in which the Learned of the* Weſtern Church *accorded with us in the Fourteenth and Fifteenth Centuries, and yet did* Anathematize *our Doctrine in the Sixteenth. In the Inſtance of the* Angels falling in love with Women, *aſſerted generally in the firſt Four* Centuries, *and rejected in the Fifth, to omit many other Inſtances ſufficient to convince us that what the* Romaniſts *ſo confidently offer to prove their* Church, *could not be guilty of ſuch Innovations, is only like to the Attempt of* Zeno *to prove, againſt plain matter of Fact, that there could be no Motion.*

Chap. 2. §. 6.

Ibid. §. 9.

Chap. 3. §. 2-11.

Chap. 12. §. 8.

But for the farther manifeſtation of the Vanity of this new way of Arguing a facto ad jus, *from what they do at preſent practiſe and believe, to what they ought to do and practiſe, or from their preſent Faith, to an Aſſurance that the ſame Faith was always held in all preceeding Ages of the* Church: *I ſhall,*

Firſt, *Shew the evil and pernicious Conſequences of this way of arguing.*

Secondly, *I ſhall point out the Ways and Methods by which theſe Doctrines and Practices might have prevailed in the* Church, *and yet be nothing leſs than* Apoſtolical, *or truly* Primitive.

The evil Conſequences of this way of Arguing, are,

First,

§. 2. First, *That it gives the* Jews *a great Advantage againſt the Truth, and certainty of* Chriſtian *Faith; for they might have then argued, and ſtill may, with as much Plauſibility againſt our* Lord's *Diſciples, and the firſt* Chriſtian *Converts, from this very Topick, as do the* Romaniſts *againſt the* Proteſtants.

For might they not ſay of the very Doctrines and Traditions which they had generally received at our Saviour's *Advent, and which he did ſo peremptorily condemn, and caution his* Diſciples *to beware of,* "*That they received* "*them from their* Fore-Fathers, *who received them from* "*theirs, and who muſt either have joined in miſtaking* "*their* Anceſtors, *or in intending to deceive their Poſterity,* "*of which two things neither is credible? Might not they* "*ſay, That the Traditions which they had then embraced,* "*were derived from* Moſes, *and that their* Fore-Fathers "*handed them down from him to them, and that the then* "*preſent general Reception of them was a ſufficient Evi-*"*dence that they were not Inventions of that, or any of* "*the preceeding Ages, but Doctrines and Practices de-*"*rived to them from the firſt Fountain of Tradition?* "*Might they not have asked in what Year and Age thoſe* "*falſe Traditions and Doctrines entered firſt among them,* "*and whether then their whole* Church *muſt not have con-*"*ſpired to tell a lye? Might they not have bid them con-*"*ſider the Notoriouſneſs of the Lye, and the Damage en-*"*ſuing from it to themſelves and their deareſt Pledges,* "*and how rare a thing it is to find a Man, much leſs a* "*conſiderable Number of them, who would venture upon* "*ſuch a Wickedneſs? Might they not have added, that* "*their* Church *and People were ſcattered about, almoſt* "through every Nation under Heaven, *and all received* Act. 2. 5. "*the ſame Traditions and Doctrines which were condemned*

by

"*by our* Lord *and his* Diſciples, *and that it was incredi-*
"*ble that* Churches *ſo diſperſed through many Countries*
"*and* Nations *ſhould agree together to affirm a Falſhood for*
"*a Truth? Now to this way of Arguing, I deſire to know*
what Anſwer can be given, but by ſhewing by what ways
ſuch Opinions actually might have ſpread among them,
though not originally received, and proving from their own
Scriptures *and* Writers, *That theſe Opinions were not*
always held among them; and if this way be good when
uſed by Chriſtians *againſt them, it muſt be as good when*
uſed by Proteſtants *againſt* Papiſts, *if this Plea be* ſophi-
ſtical, *when put into the Mouth of an unbelieving* Jew, *it*
muſt be as ſophiſtical *when it proceedeth from the Mouth*
of Papiſts.

I have not been ſo fortunate as to meet with any direct
Anſwer to this Argument, only to the Argument urged
from the actual Condemnation of our Lord *as an* Impo-
ſtor *by the* Sanhedrim, *That no Submiſſion, no blind Obe-*
dience, could be due to the Church Guides, *then ruling*
in the Jewiſh Church. *The* Guide of Controverſies,
and the Biſhop *of* Meaux, *thus anſwer, That* the Meſ-
ſias coming with Miracles, and manifeſted by the o-
ther Two Perſons of the Trinity; by the Father,
with a Voice from Heaven commanding to hear him,
and by the Holy Ghoſt ſeen deſcending on him, as al-
ſo by the Baptiſt, was now from henceforth to be re-
ceived as the ſupreme Legiſlator, and nothing to be
admitted from others, or from the Sanhedrim it ſelf,
contradictory to what he taught; which high Court
therefore now, for the Accompliſhment of his neceſſary
Sufferings, was permitted by God to be the greateſt
Enemy of Truth, and guided therein, not by Gods,
but a Satanical Spirit, of whoſe Doctrines therefore our
Lord often warned the People to beware. *The* Biſhop

Diſc. of the neceſſity of Ch. Guides, *c.* 3. §. 25. *p.* 17. *Confer avec* M. Claude, *p.* 183, 184, 185.

of Meaux, *adds nothing considerable to this Answer, and is plainly baffled by his learned Adversary Mr.* Claude, *to whose Works I remit the Reader. Now,*

First, *Is it not wonderful to see how these Men say and unsay, pronounce a thing impossible in one Case, and in another, like unto it, confess it actually done? We shew them, That in the* Jewish Church *such false* Traditions *had generally prevail'd, as tended to* evacuate the Law of God, *render his* Worship vain, *and to engage them to reject the true* Messiah; *and yet they were received as Doctrines of their great Prophet* Moses, *handed down to them by* oral Tradition, *that* infallible *Preserver of Truth* : *True, say they, the* Church Guides *were then* permitted by God to be the greatest Enemies of Truth, and guided therein, not by Gods, but a Satanical Spirit; *add now to this, That the Doctrines and* Traditions *of these Men found* general *Reception in the* Jewish Church: *And will it not hence follow, That Doctrines taught, Traditions introduced by the greatest* Enemies of Truth, *and by Men acted,* not by the Spirit of God, but that of Satan, *may generally prevail to be received as true Doctrines and Traditions, derived from* prophetical Authority, *and fit to be assented to, received and practised by all?*

Secondly, *Did these Traditions and false Doctrines, against which our* Saviour *cautioned them, begin then only to spring up among them when our* Saviour *appeared with his* Miracles, *when, at his* Baptism the Holy Ghost *descended visibly upon him, and God gave Testimony to him by* a Voice from Heaven? *If so, you see that even the whole* Jewish Church, *though scattered throughout the World, might all at once embrace* Traditions *of such evil and pernicious Consequences, though they before had never heard one tittle of them; and so not only in the Compass of one Age,*

Age, but of Three Years at farthest, new and pernicious Doctrines might generally obtain in the whole Jewish Church; *and why not also in the* Western Churches *within the compass of Eight hundred Years?*

But that these Doctrines of the Scribes *and* Pharisees, *these* Traditions *which they had received touching* Christ's temporal Kingdom, *and touching the* personal *Appearance of the* Tisbite *to be his* Fore-runner, *and touching the Expositions of the Law condemned by* Christ, *were not of so late Date as our* Lord's *Baptism and Entrance upon his* prophetick Office, *is evident beyond Dispute, from what I have discoursed already from* Josephus, *asserting that they were received from the most* ancient Jews, *from* Epiphanius, *that they derived them from* Moses, *from the mention of them in our* Saviour's *time, as* ἔθη πατρῶα, καὶ παλαιαὶ παραδόσεις, Customs and Traditions received from their Fathers, *and from the great Incredibility, that these things should so generally obtain to be received as* Traditions *in so short a time. Besides, we know the Expectation of their* temporal King *had alarm'd all the* East *before; and their* Tradition, *that* Elias *the* Tisbite *should come in Person to anoint him, and be his* Fore-runner, *must be as old as the* Translation *of the* Septuagint: *These Doctrines and Traditions must be therefore taught whilst these* Church Guides *and* Rulers *were* infallible *in the Interpretation of the* Scriptures, *and were true* Judges *of what they had received by* Tradition, *if ever they were so; or rather it must be apparent that they were not so; because they generally had prevailed upon the People to receive Doctrines and Traditions of such fatal and pernicious Consequences, and therefore all the specious* Harangues *the* Papists *make concerning the Impossibility that false* Traditions *and corrupt Doctrines should prevail amongst them, must be as*

Ch. 11. §. 7.

Act. xxviij. 17. *Gal.* i. 14.

plauſible, when uttered by the Jew *againſt the* Chriſtian, *as by the* Papiſt *againſt* Proteſtants. "*For*, v. g. *where*, "*may they ſay, will you produce the Men of former Ages* "*who taxed the* Jewiſh Church *with ſuch corrupt Tra-* "*ditions as your* Jeſus *taxed them with, or bid Men be-* "*ware of the Doctrine of them who* ſate in Moſes Chair, *or* "*of thoſe* Scribes *and* Phariſees *who had obtained ſo great* "*Credit on the Account of Piety and Learning? Do* "*not you* Chriſtians *own that we were once* a right Vine, "*the true and only* Church *of* God, *till the Appearance* "*and Baptiſm of your* Jeſus? *Who therefore can believe* "*that God would ſuffer ſuch dangerous Doctrines to pre-* "*vail in his own* Church, *and raiſe up no* Church "Guides, *except the* Sadducees, *to contradict them, until* "*your* Jeſus *and his* Diſciples *undertook to be* Reformers "*of it? Where then had God a true* Church *in the* "*World, if not among the People of the* Jews? *What* "*other* Church *could* Chriſt *and his* Diſciples *mention* "*beſides that whoſe Governors he taxed with* voiding the "Commandments of God, *and rendring* his Worſhip "vain, *becauſe of ſome* Traditions *which they had recei-* "*ved from their* Fore-Fathers? *If then God ſuffered his* "Church *to be all over-run with ſuch a fatal Leproſy,* "*where was the watchful Eye of Providence? Yea, where* "*the Care or Conſcience of thoſe* Guides *of Souls he had* "*ſet over them? Did all our* Paſtors *fall aſleep at once,* "*or could they all conſpire to deceive Poſterity?*

Thirdly, *R. H. The* Guide of Controverſies *cannot be ignorant, That, as he ſays,* God then permitted the Sanhedrim to be the greateſt Enemies of Truth for the Accompliſhment of the Prophecies *of the* Old Teſtament; *ſo do we alſo ſay, That God permitted theſe pernicious Doctrines to obtain in the* Church *of* Rome *for the Accompliſhment of thoſe* Prophecies *of the* New Teſtament

Teſtament *touching a great, and almoſt general* Apoſtacy, *which was to happen in the Days of the great* Antichriſt, *and in the time when* all Tongues and Nations were to worſhip the Beaſt.

Now hence ariſeth a Second Demonſtration of the Falſhood of this vain Preſumption, That no ſuch Change can happen in the Doctrine and Practice of the Church *of* Chriſt, *as we pretend to, for the Teſtimony of the Holy* Scriptures, *the Doctrine of the* Fathers, *and the Confeſſions of many learned* Catholicks, *aſſure us, that this ſhall actually happen in the times of* Antichriſt, *and what will then become of all the pretended Demonſtrations, That this cannot happen, or can never happen. And,* §. 3.

Firſt, *The* Scripture *ſpeaks expreſly of the* Slaughter of the Two Witneſſes, *the* Flight of the Women into the Deſart, *and of the* Worſhip *which* the whole World ſhall pay unto the Beaſt: *Where note, That the* Witneſſes *which repreſent the* Church, *or her true* Paſtors, *are but* Two, *and they at laſt are* ſlain, *and that the Dominion of* Antichriſt *is repreſented as* over all Kingdoms, Tongues and Nations; *and he is ſaid* to cauſe the Earth, and him that dwells therein, to worſhip him, *and* both ſmall and great, rich and poor, bond and free, to receive his Mark. *Rev.* xj. 7-xij. 6. *Chap.* xiij. 7. *v.* 16.

The Fathers *alſo aſſert that the* Apoſtacy *will then be ſo great, That* the Lord will ſeem παντελῶς ἐγκαταλείπειν ἑαυτὸν τὰς ἐκκλησίας, wholly to have left his Churches; *That there ſhall be then, Totius mundi ſeductio,* a Seduction of the whole World; *That, Cuncti accedent, atque adorabunt eum,* all ſhall come and worſhip the Beaſt; *That* the Saints ſhall hide themſelves, *in montibus, ſpeluncis & cavernis Terræ,* in the mountains, dens and caverns of the Earth; *That* all ſhall fall off *Baſil. Ep.* 71. *p.* 115. *Hippol. de Conſum. mundi, p.* 4 *P.* 41. *P.* 43, 49, 59.

from

from God, and believe that Impostor; *That* there
P. 48. shall be *nec oblatio, nec suffitus, nec cultus Deo gratus*, neither Oblation, nor Incense, nor any Worship acceptable to God; no Eucharist, no Liturgy, no singing of Psalms, or reading of the Scripture; *That* there shall
Theodor Tom 3 Ep. 83. p. 937. Hieron. in Sophon. c. 2 f. 97. F. be παντελὴς ἀπῳκία, a general Apostacy; *That, Regnante Antichristo redigenda sit Ecclesia in solitudinem*, in the Reign of Antichrist the Church will be brought to Solitude, *so that* Christ coming shall scarce find Faith upon the Earth? *That* in the time of Antichrist,
Aust. Ep. 80. ad Hesyc. p. 364. *ecclesia non apparebit*, the Church shall not appear, being eclipsed by the Persecutions of ungodly Men:
Epist. Syr. de consum. Sæculi & Antichristo Col. An. 1603. p. 219. *That* Men shall ask whether the Gospel doth any where continue upon Earth, *responsumque iri, nusquam*, and it shall be answered, no where. *And in this Assertion the* Fathers *are generally followed by the* Romish Doctors; *let one* Bellarmine *speak for them all,*
De Pontif. Rom. l. 3. c. 7. §. denique. *saying that* Daniel plainly saith, That in the times of Antichrist, by reason of the Severity of Persecutions, the publick and daily Sacrifice of the Church shall cease, *ubi omnium consensu loquitur de tempore Antichristi*, where by the consent of all he speaketh of the time of Antichrist. *This being then so clear a Revelation, or Prediction of the* Holy Ghost, *and our great* Prophet, *must some time or other happen, or both our* Saviour *and the* Holy Spirit *must be charged with lying* Prophecies: *And being so unanimously, and without controll delivered by the* Holy Fathers, *the constant* Tradition, *and the received Doctrine of the* Church *of* Christ *throughout all those Ages, must be a constant Refutation of this idle Dream, and their Pretences to* Tradition *must evidently be confuted by* Tradition.

§. 4. Thirdly, *This Method and Proceeding of the* Romanists, *for finding out, and judging of* primitive Doctrines *and* Tradi-

Traditions, *were it admitted, would force us to condemn the Writers of the* Church *from the beginning to the Tenth, Twelfth or Fourteenth* Centuries, *as the worſt of* Fools *or* Knaves; *for ſeeing it is manifeſt from their plain Words, produced in great Plenty throughout thoſe* Ages, *that they ſpeak as plainly in Condemnation of the* Latin Service, Communion in one Kind, *the* Veneration of Images, *the* Seven Sacraments, *the* Trent Canon *of the Books of the* Old Teſtament, *and of many other Articles of* Romiſh *Faith, which they pretend to have received from Tradition, as any* Proteſtant *can do; either they muſt have ſpoken all theſe things unwittingly, for want of knowledge of what the* Church *maintained to the contrary throughout thoſe Ages, and then it cannot be avoided, but they muſt paſs for the moſt ignorant of Men, and ſuch as did not know the neceſſary* Articles *of* Chriſtian *Faith received in their Times; or elſe they muſt have taught and conveyed to Poſterity thoſe things againſt their Knowledge, and the conviction of their Conſciences, and then it cannot be denied, but that they were the worſt of* Knaves; *and whichſoever of theſe things be ſaid, it cannot be denied, but they, of all Men, were the moſt unfit to convey down* Tradition *to Poſterity. For to render any Perſon a credible* Teſtator, *or Witneſs of the* Churches *Faith and Practice, Two things ſeem abſolutely neceſſary.* 1. *That he ſhould have ſufficient Knowledge of the Truth of what he teſtifies. And,* 2ly. *That he ſhould have Honeſty ſufficient to aſſure us that he would not wittingly deceive us in his Teſtimony; for if we have juſt Reaſon to ſuſpect either his want of Knowledge or Sincerity, we muſt have reaſon to ſuſpect his* Teſtimony: *So that if either ſuch Simplicity and Folly, or ſuch apparent* Knavery, *as hath been mentioned, can juſtly be imputed to the* Authors *of the* Teſtimonies *cited againſt the*

the Doctrines fornamed of the Church *of* Rome, *it is extreamly manifeſt we have juſt Reaſon to ſuſpect the Truth of all they might deliver to future* Ages, *either as Doctrines or Practices received from their* Predeceſſors.

§. 5. *Sexta nota eſt conſpiratio in doctrina cum eccleſia antiqua.* De notis Eccleſ. cap. 9. *Bellarm. de eccl. milit. l. 4 c. 9.*

Fourthly, *This Method of proceeding muſt render it a vain and fruitleſs thing to ſearch into* Antiquity *to find what was the Doctrine of preceeding* Ages, *and conſequently it muſt aſſure us that the* Church *of* Rome *doth only trifle with us, or impoſe upon us when ſhe makes Agreement either in Doctrine or Practice with* Antiquity, *a Note or* Character *by which we may diſcern the true* Church *from all who falſly do pretend unto that glorious Title; for how can this be done? Yea how is it attempted to be done by* Roman Catholicks, *but by producing the Teſtimonies of all former Ages for ſuch a Doctrine or Practice as they at preſent do maintain? If therefore a like Number of plain Teſtimonies produced by us, in all the Inſtances forenamed, for the* Antiquity *of our Doctrines and Practices, be not a Proof ſufficient on our ſide, why ſhould it be on theirs? If notwithſtanding all theſe Evidences, we muſt believe the contrary to what they clearly do import, to have been ſtill the Doctrine and Practice of all Ages paſt, becauſe it is at preſent the Doctrine of the* Church *of* Rome, *to what end do we read* Antiquity? *What Service can it do us, unleſs to make us* Hereticks *or* Scepticks? *For of what can we be certain or aſſured by the reading of it, if that may be falſe and* heretical, *which through ſo many Ages is ſo plainly, fully, and frequently delivered as the cleareſt Truth?*

To proceed then to my ſecond Undertaking, viz. *To ſhew how ſuch a Change in Doctrine and in Practice might happen in the* Weſtern Church *as well as in the* East, *or other places.*

First,

§. 6. First, *Corruptions in Doctrine, or in Practice, might have been introduced by mistaking of the Sense of* Scripture: *This Account* Origen *gives of the diversity of Opinions and* Sects *which sprang up early among* Christians, *and multiplied together with them,* viz. *That they had their* Original *from hence, That* Men did διαφόρως ἐνδέχεσθαι τὰς ἅμα πᾶσι πιστευθείσας θείας λόγους, diversly interpret those Scriptures which they all held to be Divine. Vigilius *ascribes these* Sects, *and this diversity of Opinions to the same Original,* viz. *That* the Virtue of the heavenly Words was defiled, *vitio malæ intelligentiæ,* by a misunderstanding of them, *and* by taking them, *non secundum qualitatem sui sensus,* not according to the tenor of their Sence, as Truth required, but by diverting them to other Matters. *To this the* Fathers *do ascribe not only the Miscarriage of* Hereticks, *but even the Slips and Errors of those pious Persons who had gone before them, which, say they, happened to them* by reading of the Scriptures carelesly, *and not with so much Diligence and Circumspection as they should have used. Thus* Theodoret, *upon occasion of that Mistake of almost all the* Fathers *of the Four first* Centuries, *imagining that the* Sons of God which went in to the Daughters of Men, *were* Angels, *saith,* πυιεῖ ὃ τοῖς πολλοῖς ἡ ἄγνοιαν τὸ ἑτέρως ἀναγινώσκειν ἡ θείαν γραφὴν, *That it was their* careless reading of the holy Scriptures which made many thus to erre; *and all the* Fathers, *with one Voice, ascribe the* Heresies *of their times, partly to their perverting, and partly to their deserting of the* Holy Scriptures; *and therefore for preventing of the like Mistakes, they do not send them to an* infallible Interpreter, *nor do they hence conclude him necessary, as some others do, but only do advise them to read the* Scriptures *with*

In Celsum l. 3. p. 118.

L. 2. contra Eutych.

Qu. 47. in Gen.

more Care, Exactneſs and Scrutiny, with Prayer, Love and Deſire of the Truth, with a pure Soul, and care to walk according to the Rules of Chriſtian Vertue, *aſſuring thoſe who do thus* ſeek, That according to our Lord's Promiſe, they ſhall find the Truth, *it being not the Obſcurity, but* the Ignorance of Scripture, *which makes men obnoxious to* Hereſies, *as ſhall, by God's Aſſiſtance be fully proved elſewhere.*

Chryſ. Hom. 17. in Matth. p. 124. Baſil. Tom. 1. l. 2. de Bapt. q. 4. Orig. dial. contr. Marc. p. 70. Athan. de incar. verbi. T. 1. p. 110. Theodoret in 3. Rom. 8. Chryſoſt. Hom. 35. in Joh. T. 2. P. 799. vid. T. 3. P. 1. Tom. 5. p. 829.

And whoſoever doth conſider that many of the Fathers *came immediately from* Heatheniſm *to read the* Scriptures, *That they inſiſted moſt on the* Old Teſtament, *of which they did not underſtand the Language, and of which they had only an imperfect, or corrupt Tranſlation, and that they took the liberty to* allegorize, *and to give* myſtical Interpretations *of them, as their luxuriant Phancies led them to it, will not think it ſtrange that ſo many* extravagant Interpretations *of the* holy Scriptures *ſhould drop from their Pens; That they ſhould tell us that* Noah's *being* drunk with Wine *was, Sacramentum & figura Dominicæ paſſionis*, A Sacrament and Figure of our Saviour's Paſſion; *That* (a) God *not only* permitted the Gentiles to worſhip the Sun, Moon and Stars, *but* ἔδωκε ὁ τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰ ἄστρα εἰς θρησκείαν, Gave them the Sun, Moon and Stars to be worſhiped, that they might not be wholly Atheiſts; *That when our Lord threatned to the diſobedient* Jews, (*b*) thy Life ſhall hang in doubt before thee——And thou ſhalt have no

Cypr. Ep. 63. p. 149.

(a) *Juſt. M. Dial. cum Tryph. p. 349. Clem. Alex. Strom. 6. p. 669. Orig. in Celſ. l. 5. p. 236. Com. in Joh. To 2. Ed. Huet. p. 48. Euſeb. demonſtr. l. 4. c. 9. p. 157.*

(b) *Iren. l. 4. c. 23. Tertull adv. Jud. c. 11, & 13. Cypr. adv. Jud. l. 2. c. 20. Lactant. l. 4. c. 18. Epiphan. Hær. 24. §. 9. Athanaſ. de incarn. verbi p. 47, & 90. Orat. 3. contr. Arian p. 386. Ruffin. apud Hieron. T. 4. F. 49* Non video cur dubitare debeamus id illum de Chriſto ſcripſiſſe. *Auguſt. contr. Fauſt. Manich. l. 16. c. 22. 23. Deut. 28. 66.*

Aſſurance

Assurance of thy Life, *he meant that* Jesus Christ should be crucified before their Eyes; *That they should from those* Psal. 45. 1. *Words of the* Psalmist, (c) My Heart hath indited a good Matter, ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν, infer the eternal Generation of the Son; *That some of them, so* Mal. 3. 1. *early, should imagine that the* (d) Baptist was an Angel, *not a Man, because the* Prophet Malachi *said*, Behold I send my Angel before his Face: *And that when* John *the* Baptist *sent this* (e) *Question to our* Lord, Art thou Matth. 11. 3. he that shall come, or look we for another, *they should thus interpret it*, *That St.* John being to go down to Hell, *or Hades*, should send to ask whether he should go before him thither, and preach him there, as he Matth. had done on Earth; *That when* Christ *said to* Peter, 16. 23. Get thee behind me Satan, thou art an Offence to me, *they, out of a Reverence to St.* Peter, *should make him say to* (f) Peter *only*, come thou after me, *and to the* Devil, Satan, thou art an Offence unto me; *That when* Matth. *the same St.* Peter *denied his* Master, *saying*, I know 26. 72. not the Man, *they should excuse and bring him off with this quaint* Equivocation, (g) *Nescio hominem, quia scio Deum*, I know not the Man, for I know him to be God, *not considering with St.* Jerom, *That by thus attempting to excuse the* Disciple, *they gave the lye to his* Master, *who had foretold his Denial; That from those* Job. 8. 44. *Words of* Christ, (h) The Devil is a Lyar and the Fa-

(c) Quidam superstitiose magis quam vere ex persona patris arbitrantur intelligi; *Hieron. ep. ad Damasum Tom.* 3. F. 45. B. Quidam ex persona patris dictum intelligi volunt; *Ep. ad Principium Virg. ibid. F.* 37. *A. viz. Alexander Episc. Alex. Socr. Hist. Eccl. l.* 1 *c.* 6. *Athanas. To.* 1 *p.* 134, 170. *c.* 427. *D.* 510. *c.* 517. *D.* 538 *c.* 549, 550, 565. *D. Marcellus apud Epiph. Hær.* 72. §. 2.

(d) *Orig. in Joh. Tom.* 5. *ed. Huet. p.* 77. *Cyril com. in* 1 *Joh.* 6.

(e) Manda mihi, ad infernum descensurus sum, utrum te Inferis debeam nunciare, qui nunciavi superis; *Hieron. in loc. & Ep. T.* 3. *F.* 54. Μὴ φοβοῦ λέγειν ὅτι εἰς Ἅιδου κατεβέβηκεν προκηρύσσων τὸν Κύριον; *Orig. com. in Reg. p.* 34. *& l. contr. Marcion. p.* 37. *Chrysost. hom. in Matth.* 37. *p.* 247. *Ruffin. apud Hieron. To.* 4. *p.* 49. *Theophyl. in* 11. *Matth. p.* 58. *& in luc.* 7. *p.* 351. *Nazianzen in Orat. Funebr. Basil.* in hanc sententiam, Meliori non inventa, maxima pars Veterum Auctorum concesserunt. *Maldonate in Matth.* xi. 2. *viz. Ambrosius, Eusebius Emissenus, Julianus Pomerius, Venantius, Gregorius.* (f) Multi putant quod non Petrus correptus est, sed adversarius Spiritus qui hæc dicere Apostolum suggerebat; *Hieron. in Matth.* xvj. 23. *Hilarius in locum. Theophylact. in Marc.* 8. *p.* 232. (g) Scio quosdam pij affectus erga Petrum, locum hunc ita interpretatos, ut dicerent Petrum non Deum negasse, sed hominem, & esse sensum, nescio hominem, quia scio Deum, *Hieron. in locum. Vide Maldonatum ibid.*

(h) *Vide Origen. in Joh. Tom.* 23. *ed. Huet. T.* 2. *p* 308. *& Huetii notas p* 34. *Epiph. Hær* 40 *n.* 5. 6 *& Hær.* 38 §. 4, 5. *Ammon. caten. in c.* 8. *Joh p.* 238. *Cyril. Alex. in locum p* 559. *Author quæst V. & N. Test. apud August. c.* 90, 98. *Hieron. in Isa. c.* 14 *F.* 36 *e.*

ther of it, καὶ ὁ πατὴρ αὐτοῦ, *they ſhould conclude* that the Devil had a Father, *and that he was either* Cain *or* Judas; *That to avoid the vain Cavils of the* Marcionites *and* Manichees, *they ſhould ſay, That* (i) the God of this World, *mentioned* 2 Cor. iv. 4. *was* not the Devil, but the true God: *And from theſe Words of the* Apoſtle (k) I wiſh they were cut off that trouble you, *they ſhould gather that the* Apoſtle deſired that the Abettors of the legal Ceremonies and Circumciſion might be gelt: *To omit infinite Paſſages of the like Nature.*

(i) *Iren. l. 3. c. 7. Tertul. l. 5. adv. Marcion. c. xj. Chryſoſt. Theod. Photius apud Oecum. & Theophylact in locum. Auguſt. contr. Fauſt. Manichæum l. 22. c. 2. & 9.*

(k) Illud dici poteſt—quod Paulus non tam maledixerit eis, quam oraverit pro illis ut eas partes corporis perderent, per quas delinquere cogebantur. *Hieron. in locum.* Μὴ πεεττεμνέ σωσαν μόνον, ἀλλὰ καὶ ἀποκοπέ σωσαν, *Chryſ.* εἴθε καὶ τέλεον ἐξέτεμον ἑαυτὸς, *Theodoret. & Oecum.* Εἴθε καὶ τελέως ἀπέκοπον ἑαυτῶν μοεία, *Theoph. in locum. Gal.* 5. 12.

Nor can it reaſonably be doubted that the Doctrine of the Millennium, *of* the neceſſity of communicating Infants, *of* the Appearance of *Enoch* and the *Tisbite* at our Lord's Second coming, *of* the nearneſs of the End of the World, *of* our Lord's Preaching but one Year after his Baptiſm, *of* the Angels converſing with Women, *had all their Riſe from the miſtaken Interpretations of the* Holy Scripture; *why therefore might not the Miſtake of that Paſſage of St.* Paul, They ſhall be ſaved, but ſo as by Fire, *give the riſe to* Purgatory? *That of the ſame* Apoſtle, This is a great Myſtery, but I ſpeak of Chriſt, and the Church, *advance* Marriage *into a* Sacrament; *the miſtake of that Promiſe of an happy Reſurrection to the true Members of* Chriſt's Church, The Gates of Hades ſhall not prevail againſt it, *be made to countenance her* Infallibility, *and ſo in other Caſes of like Nature? Sure I am, that* Communion in one Kind, the Latin Service, the Veneration of Images, *could never have obtained in the* Church, *had not thoſe* Scriptures, *which ſo plainly do condemn them, been miſerably*

1 *Cor.* 3. 15.

Magnum Sacramentum, Eph. 5. 32.

Matth. 16. 18.

rably wreſted by late Ages from their proper Sence, and the received Interpretation which the whole Chriſtian *World had put upon them for* Six hundred, *or a* Thouſand *Years, and why they might not as well wreſt the* Scriptures *to eſtabliſh ſome of their Doctrines, as they have done it for the avoiding that Condemnation of them, which is ſo clear in other* Scriptures, *that he who runs may read it, I am not able to diſcern.*

Secondly, *Corruptions in Doctrine and Practice might eaſily prevail by altering, or leaving of that* Rule *of Faith and Manners God had given them, and acting by other Rules or Principles, which in themſelves are inſufficient to eſtabliſh any Article of* Chriſtian *Faith, for a falſe* Rule *muſt of neceſſity give falſe Directions, both in Faith and Manners; where the Principle is falſe the Concluſion from it muſt be ſo, and where the Foundation is corrupted the Building cannot be firm; now this we find done,* §. 7.

1. *By ſetting up the* Fathers *as the* Rules *of Faith, the* * *Pillars and the Grounds of Faith, as ſome of them are often ſtiled. This Method of proceeding, as it is expreſly contrary to our* Lord's *Injunction, to* call no Man Father upon Earth, *in that preſumptuous Sence in which the* Jewiſh Rabbi's *did affect that Title, becauſe* one is our Father in Heaven, *and all that come to* Chriſt *are* διδακτοὶ Θεοῦ, taught of God the Father; *and* one is our Guide and Maſter, Chriſt, *from whom we* Chriſtians have received an Unction, and need not that any one ſhould teach us, but as that Spirit (*in the Word*) doth teach us all things. *So is it as repugnant to the Mind and the Preſcriptions of thoſe* Holy *Men, who frequently declare, That both they and their Brethren were ſubject to Error,* That, *Errarunt in fide tam Græci, quam Latini,* (a) Both the Greek and the Latin Fathers erred in the Faith;

* *Baſil. Ep.* 62. 67. 70. 349. *Nazianz. Orat.* 19, 21, 23, 29.

Matth. xxiij. 6, 10.

John vj. 45.

1 *Joh.* ij. 27.

(a) *Hieron. Ep. ad Pam. & Oceanum. To.* 2. *F.* 69.

That

That therefore others were (b) at liberty when they read or heard them, to approve what they liked, and to reject what they conceived not to be right *in them*; *and warn us* (c) not to believe what they say, unless we find it demonstrated out of the Holy Scriptures; *To* (d) observe diligently when the Pastor deceived them, and when he spake things true and pious, there being, *say they*, in our writings (e) many things, *quæ possent justo judicio vulpari*, which justly may be blamed, so that we would have no man so to embrace all our Sayings as to follow them, save only in those things in which they do perceive they have not erred; *if then their sayings be of any credit*, *and* Authority, *'tis evident*, *from their assertions*, *that they ought not to be admitted as the* Rule of faith, *as being men subject unto like ignorance*, *and errors with us*, *and if their sayings be of no credit*, *much less can they be own'd as* the pillars, *and the* ground *of truth*, *and yet I find this doctrine laid down expressly by a concealed* Heretick, Sergius *the* Patriarch *of* Constantinople, *in his* Epistle *to* Cyril, *where he saith that* πατέρων τὰ δόγματα νόμῳ τῇ καθολικῇ καθέστηκεν ἐκκλησίᾳ, the doctrines of the Fathers are a Law to the universal Church, *and that* we are bound to follow them, and to hold all that they have written to the least tittle; *and evident it is*, *That even from the Fifth* Century, *the sayings of the* Fathers *began to be had in great Reputation*, *and about the Eighth*, *to be as it were* Authentick; *and* Articles *of Faith were canvassed*, *and determined both in the Second* Nicene Council, *and in that of* Florence, *chiefly by the pretended Sayings of the* Holy Fathers, *to whose Testimony you very rarely*, *if at all*, *shall find this just Exception made*, *That they were* Men of like Infirmities, *and* subject to like Errors *as we are*. *One* Athanasius *or* Basil, *one* Nazianzen *or* Nyssen, *one* Chrysostom, *and* Theodoret *in the* Eastern Church; *one* Hilary

(b) *Aug. l. 11. Contr. Faust. c. 5.*

(c) *Cyril. Hieros. Catech. 4. p. 30.*

(d) *Orig. Hom. 2. in Ezek. F. 135. B.*

(e) *Aug. de Orig. an. l. 4. c. 1 & l. de bono persev. c. 21.*

Concil. Sexto Ep. ad Cyrum episcop. Concil. To. 6. p. 918.

Hilary, *and* Ambroſe, *St.* Auſtin, Jerom, *and St.* Gregory *in the* Weſtern Churches *have for theſe ſix laſt* Centuries *ſignified as much, or more, than a* St. Peter, *or St.* Paul, *an* Apoſtle *or* Evangeliſt; *and a* ſed contra Auguſtinus, *or* ſed contra eſt quod Auguſtinus dicit, *through the whole Summs and the whole Body of the* Schoolmen *hath paſſed for the Deciſion of a Queſtion touching Faith, or Manners. How eaſy was it then for Errors to come in under the Umbrage of theſe* venerable *Names; eſpecially if we conſider how many* ſpurious *Pieces had uſurped their Names, which the great Ignorance of latter* Ages *could not diſtinguiſh from their genuine Works; how many of their genuine works were horribly corrupted, and how fruitful many of thoſe* Fathers *were in there inventions, and how poſitive they ſometimes are in delivering that as the doctrine of the whole* Church *which was nothing leſs. For inſtance who that reads* St. Auſtin *diſputing againſt the* Pelagians *could doubt, if he believed him, that the Doctrine of the* Imputation *of* Original Sin *was univerſally received by all* Chriſtians, *and that on this account the whole* Church *Baptized* Infants; *and yet* Petavius *iuforms us, that the* Greek Fathers *ſcarcely ſpake any thing about it; yea in that very Age* Theodoret *expreſly denies it, putting the* Queſtion *thus,* If this be the only work of Baptiſm to cleanſe from Sin, ἀνθ' ὅτου τὰ βρέφη βαπτίζομεν ἐδέπω τῶν ἁμαρτίας γευσάμενα; why do we Baptize Children who are not guilty of it? *and in his* Comment *on* Rom. 5. 13. *He adds,* ὁ γὰρ διὰ τὸν τοῦ προπάτορος ἁμαρτίαν, ἀλλὰ διὰ τὴν οἰκείαν ἕκαστος δέχεται τὴν θανάτου τὸν ὅρον, *That* every one dies for his own Sin, and not for that of his Fore-fathers. Chryſoſtom *on the ſame place ſaith, That* for us to be mortal on the occaſion of the Sin of *Adam*, is no abſurdity; τὸ ὃ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γένεσις, ποίαν ἀτοπίαν

Dogm. Theol. To. 4. *pt.* 2. *l.* 14. *c.* 2. *Hæret. Fabul. l.* 5. *c.* 18. *p.* 292. Quid feſtinat innocens ætas ad remiſſionem peccatorum? *Tertul. de Bapt. c.* 18.

In v. 19. *To.* 3. *Hom.* 10. *p.* 73.

Διαν

Διαν χοίη; but how can it be, that by his Tranſgreſſion another ſhould become a Sinner; for if he did not perſonally ſin, neither could he deſerve Puniſhment.

Cap. 1. Gennadius *in his Book of* Eccleſiaſtical *Doctrines, which paſſeth ſtill among the Works of St.* Auſtin, *placeth this as one, That* the Holy Spirit proceedeth from the Father and Son. Michael Pſellus *on the contrary ſaith,*

Cap. Theol. c. 10. p. 157. ἡ ἁγία καθολικὴ ἐκκλησία διδασκαλίζει---τὸ πνεῦμα ἐκ μόνου τοῦ πατρὸς ἐκπορευτὸν, ἀλλ' ἐκ τοῦ υἱοῦ, the Holy Catholick Church teacheth that the Spirit proceedeth only from the Father, but not from the Son. *To omit many other*

L. 2. c. 1. *Inſtances collected by the learned* Dally *in that elaborate Treatiſe of* the Uſe of the Fathers, *which makes it needleſs to diſcourſe further on this Head: For if the true* Fathers *were not only ſubject to many and great Errors in their private Sentiments, but alſo unto manifold Miſtakes touching the Doctrine of the* Catholick Church; *if many of their Works have been unhappily corrupted, and many* ſpurious *Pieces have been impoſed upon them; ſo that, inſtead of their* Authority, *Men often have relyed on an* Impoſtor, *an ignorant* Monk, *or perhaps an* Heretick, *how eaſy was it in the dark Ages of the* Church *for Errors to come in at this Door, when too much Veneration was by all given to them, and their* Dictates *paſſed for* Oracles?

§. 8. *Again, New Doctrines and Practices might obtain, by flying from the* Scriptures *to* Miracles *and* Viſions, *for the Eſtabliſhment of Doctrines and Opinions in the* Church; *That a prevailing Power doth attend theſe* miraculous *Operations, even when they are performed only by* Satan *and his* Miniſters, *we ſhall be fully convinced if we conſider that our* Lord *foretold of the* falſe Prophets, *and* falſe Chriſts *that ſhould come after him; they ſhould* work Signs

Signs and Miracles, *ſo great* as to deceive, if it were poſible, the very Elect. *St.* Paul *that the* Apoſtacy *of the Great* Antichriſt, *and his* Followers, *ſhould be effected* by the coming of Satan with all power, Signs, and lying Wonders. *St.* John *of the* Apocalyptick beaſt, *that* he ſhould do great Signs, and deceive the Inhabitants of the Earth by the Signs given him to do; *that at the firſt appearance of* Chriſtianity *the* Heathens *did oppoſe it from this* topick, *viz. The Signs and Wonders which had been performed by their* Heathen Deities, *ſaying, Fruſtra tantum arrogas Chriſto,* In vain you arrogate ſo much to Chriſt, for we have often known that other Gods have given Medicines to, and healed the Infirmities of many; *ſo the* Heathen *in* (a) Arnobius, *ſo* (b) Celſus, *ſo* (c) Cælius; *and comparing the* Miracles *of* Apollonius Tyanæus, *and of* Apuleus *with thoſe of* Chriſt (d), *Quorum majora contendunt eſſe opera, And* contending they were greater than any done by him: *That* (e) Simon Magus *mightily prevailed by them, and obtained almoſt, where-ever he came,* to be worſhipped as a God, *or the great Power of God: That even the* Arians *in the Fourth* Century *appealed to them for Confirmation of their Faith, declaring that the Miracles of their* (f) Theophilus *were ſo* great Confirmations of the Chriſtian Faith, as to conſtrain the Obſtinacy of the Jews, and ſilence all their Contradictions; *and that their* (g) Agapetus did νεκρὸς ἀναστῆσαι, raiſe the Dead, heal many that were ſick, and convert many to the Chriſtian Faith. *To theſe convincing Demonſtrations of the Fallaciouſneſs of this Argument, when new Miracles come after a true Doctrine ſufficiently confirmed by them already, and contradict that very Doctrine, or teach things contrary to Piety, it may be uſeful to obſerve theſe things out of the* Holy Fathers.

Matth. 24. 23. 2 *Theſ.* 2. 9. *Rev.* 13. 13, 14.

(a) *Arnob. l.* 1. *p.* 28.
(b) *Apud Orig. l.* 8. *p.* 407, 416, 417.
(c) *Apud Minut. p.* 7.
(d) *Lact. l.* 5 *c.* 3. *Aug. Ep.* 4. *Hieronim. apud Euſeb. p.* 512.
(e) *Acts* 8. 9, 10. *Juſt. in Apol* 2. *p.* 69. *Cyril. Hier. cat.* 6. *p.* 53, 54, &c.
(f) *Philoſtorg. l.* 3. §. 4. *p.* 27.
(g) *L.* 2. §. 8. *p.* 14.

First, *That some of them do expresly say, That* Miracles *had ceased in their Days; and others, That they were not* necessary. *St.* Chrysostom *hath a set Discourse upon this Subject,* διὰ τὶ σημεῖα νῦν οὐ γίνεται, why Miracles were ceased, *which had they then been common in the* Christian *World, had been an idle* Question. *To this Discourse he seemeth to have been necessitated by the Importunity of his* Auditors, *who were still crying out* τινος ἕνεκεν σημεῖα οὐ γίνεται νῦν; Why are not Signs wrought now? *To this Enquiry he answers,* 1. *That Signs were intended only* πρὸς τὴν τῶν ἀπίστων πληροφορίαν, for the Confirmation of Unbelievers, *and that* they were not needful for the Faithful; *and then concluding* τοῦτο οὖν αἴτιον τὸ μὴ γίνεσθαι σημεῖα νῦν, this therefore is the Cause why Miracles are now ceased. *In his Thirty second Homily on* Matthew *he repeats the same things, saying* ἀλλὰ τὰ σημεῖα ἐπιζητεῖτε, But you seek for Signs, such as the Apostles did, you would see the Lepers cleansed, the Devils cast out, the Dead raised; but this is the greatest Demonstration of our Generosity and Love, to believe God without those Pledges, and διὰ τοῦτο for this and other Reasons, God hath caused Miracles to cease. *In his Twenty forth* Homily *on St.* John, *he saith that* νῦν τὰ σημεῖα αἰτεῖν πειραζόντων ἐστιν, it is a tempting of God now to ask for Signs; *and* this, *saith he,* I speak, because there are now Men seeking them, and saying διὰ τὶ μὴ καὶ νῦν σημεῖα γίνεται, Why are not Miracles now done? Whereas if thou art a faithful Man, as thou oughtest to be, and lovest Christ, as thou oughtest to do, οὐ χρείαν ἔχεις σημείων, ταῦτα γὰρ τοῖς ἀπίστοις δίδοται, thou hast no need of Signs, for these things are given for Unbelievers.

Tom. 5. Hom. 88 p. 606.

To. 2. p. 223.

Ibid. p. 650.

Secondly, *To this Enquiry he answers by way of* Distinction, *That* though τὰ αἰθητὰ σημεῖα, *or* such Miracles

To. 5. Hom. 88. p. 606.

cles as were the Objects of our Senses were then ceased, *yet God did still vouchsafe*, τὰ νοητὰ, his efficacious Workings on the Souls of Christians, in their Baptismal Regeneration, *and* in the Mystical Sacrifice. *This he explains more fully in his Sixth* Tome *and Sixty ninth* Homily; *for* if any Man saith ἀλλ' οὐκ ὁρῶμεν ταῦτα νῦν γινόμενα τὰ σημεῖα, but we see not now these Signs done, nor have we such Power of working them. To this, *saith he*, I answer, That the Church is not wholly destitute of Miracles, 1. *Because* a miraculous Change was wrought in Baptism, by giving spiritual Life to a dead Soul. 2*ly*. Because we enjoy the Mysteries, and in them the Grace of the Spirit, σῶμα γὰρ καὶ αἷμα μυστικὸν οὐκ ἄνποτε γένοιτο τῆς τοῦ πνεύματος χάριτος χωρὶς, for the Elements could not be made the mystical Body and Blood of Christ without the Grace of the Spirit. *Where, by the way, we learn that* Chrysostom *did not believe that the* Sacrament *contained* Christ's natural Body, *but only his* mystical *Body, which Phrase is often used by the* Fathers, *with Relation to* Christ's Word, his Church, his Sacrament, *but never is applied to his* natural Body: *We also learn that* Chrysostom *knew nothing of the* miraculous *Conversion of the Bread into* Christ's *Body natural*; *for should a* Romanist *go about to prove that* Miracles *were not ceased, from the Consideration of what was done in the* Sacrament, *would he not urge*, *That* the Bread was miraculously converted into Christ's Body, *that* the Figure and Colour of the Elements did subsist without a Subject, *that* Christ's whole natural Body was in less Space than the smallest Crumb of Bread; *yea, that* being only one, it was entirely in many Thousand Places at one and the same time: *Seeing then* Chrysostom, *upon the like Occasion, gives not the least hint of any thing of*

P. 713.

this kind, but only ſaith that the Bread and Wine are not made Chriſt's myſtical Body and Blood without the Grace of the Spirit; *adding immediately, for his laſt Inſtance of this Kind, That* Prieſts are not made Prieſts by Ordination ἄνευ ἐκείνης ὑπαφοιπόσεως, without the ſame Advent of the Holy Spirit upon them, *is it not reaſonable to conceive, that he knew and believed nothing of thoſe great and many* Miracles, *which are now thought to be performed in Celebration of the* Maſs? Pope Gregory *gives for the Subſtance, the ſame Anſwer to this Objection or Enquiry: For deſcanting on thoſe Words,* These Signs ſhall follow them that believe, *&c. He ſaith, Nunquid nam Fratres mei, quia iſta ſigna non facitis, minime creditis,* What my Brethren, will you not believe becauſe you do not do now thoſe Signs? But theſe were neceſſary in the beginning of the Church, for the encreaſe of Faith, but now that it is planted and rooted, they are not ſo; whence St. *Paul* ſaith, Signs are not for the Faithful, but the Unbeliever. *Moreover the* Holy Church *doth that now* ſpiritually *which the* Apoſtles *did then* corporally; *for* her Prieſts by Exorciſm caſt evil Spirits out of the Minds of Men: When the Faithful chant the Holy Myſteries, and ſing forth the Praiſes and the Power of God with all their Strength, what do they do, but ſpeak with new Tongues? Whilſt they ſtrengthen the Infirm in Spirit, and hold up them that ſtumble, what do they but lay their Hands upon the Sick that they may be healed? *Hæc itaque ſigna, Fratres Chariſſimi, Auctore Deo, ſi vultis vos facitis;* Theſe Signs, dear Brethren, you may do, if you pleaſe, by God's help. *And this is all that they return to this Enquiry and Objection, which makes it reaſonable to conceive they were ſo far from thinking Miracles a neceſſary Mark and Concomitant of the true* Church,

Hom. 39. *in Evang. Ed. Par.* 1523. *f.* 320. *b.*

Church, *that they knew of none performed by her, beſides the ſpiritual Operations on the Soul of Men, or if they did, betrayed the* Churches *Cauſe by being ſo profoundly ſilent upon this Occaſion, and flying, as their only Refuge, to thoſe* intellectual Operations, *which doubtleſs were not the Signs and* Miracles *enquired after.*

Thirdly, Chryſoſtom *adds that Miracles were profitably done then, and now* χρησίμως ὲ γίνεται, they are as profitably not done, *for then the* Apoſtles *were* ἐξ ἀρχῆς λόγον ποιούμενοι, laying the firſt Foundations of Chriſtianity, *and ſo they needed Miracles to prove what they pretended to receive from God; but* as for us now, ὲ τὰ παρ' ἑαυτῶν ἐπεισφέρομεν ἀλλὰ ἃ παρ' ἐκείνων ἐλάβομεν ταῦτα εἰς ἅπαντας λέγομεν, We introduce nothing of our ſelves, but only ſpeak thoſe things which we received from them, and we go not about to perſwade Men by our own Reaſonings, ἀλλ' ἀπὸ τῶν θείων γραφῶν, καὶ ἀπὸ τῶν τότε σημείων τὴν πίστιν ὧν λέγομεν παρεχόμεθα, but from the Holy Scriptures, and afford Men aſſurance of the things that we ſay, from the Miracles that were then done by thoſe who did indite the Scriptures, καὶ διὰ τοῦτο, and for this Cauſe Miracles are not now done. *Now this is the very Anſwer of the* Proteſtants, *when, by the* Romaniſts, *they are called upon to ſhew their Miracles, and it ſtrikes Confuſion upon this Pretence of that* Church, *accuſing them of* new Doctrines, *if they have any which are now to be confirmed by* Miracles. *Hom. 6. in 1. ad Cor. p. 276.*

2ly. *The* Fathers *add that Miracles having thus ceaſed, the* Devil *was to ſet up by them to draw Men off from the true Faith to Infidelity, or to corrupt that Truth God had already ſtabliſhed by ſufficient Miracles. Thus* Origen *declareth of the Man of Sin, That he was to appear for the Deception of thoſe that ſhould periſh,* with all Power, Signs and lying Wonders, and all deceivableneſs of *Hom. in Matth. ad Huet. p. 265-266.*

of Unrighteouſneſs, μιμέμενοι πάντα τέρατα τὰ τῆς ἀληθείας, immitating all the Miracles done for the confirmation of the Truth. *The Author of the* imperfect Commentary *on St.* Matthew, *ſaith, That* at the beginning of Chriſtianity true Prophets were known from falſe by this, That the Signs done by the Firſt were profitable, thoſe done by the other were unprofitable; but ſeeing now the time will come, *ut etiam ex parte bona faciendorum Signorum Diabolo detur poteſtas,* That the Power of working good Signs ſhall be given to the Devil, we muſt enquire whether the Sign be neceſſary, or unneceſſary, as to the time; for if Chriſt did his Miracles, *propter confirmationem infidelium,* for Confirmation of Unbelievers, *manifeſtum eſt quia modo, cum nullus ſit infidelis, faciendorum miraculorum neceſſitas non eſt,* it is manifeſt that, now that there is no Unbeliever amongſt us, there is no Neceſſity of doing Miracles. *And again,* Formerly, *ſaith he,* Chriſtians did Miracles full, not of Admiration only, but Advantage; and by theſe true Chriſtians were known from falſe; *nunc autem ſignorum operatio omnino levata eſt, magis autem & apud eos invenitur qui falſi ſunt Chriſtiani, fieri ficta,* But now the working of Miracles is wholly miniſhed, and the doing of feigned ones is chiefly found amongſt falſe Chriſtians; as St. *Peter* in *Clement* ſaith, *Antichriſto enim plena ſignorum faciendorum eſt danda poteſtas,* for the full Power of doing Miracles is to be given to Antichriſt. *And a third time upon thoſe Words,* Falſe Chriſts and Prophets ſhall ariſe, and work great Signs, *he Comments thus,* They ſhall work not vain and unprofitable Signs, as the Miniſters of Satan were wont to do, but great, full and profitable Signs, *quæ ſancti facere ſolent,* which the Saints uſed to do; for whilſt, *ſaith he,*

Hom. 19 *p.* 75.

Hom. 49 *p.* 173.

P. 178.

he, there was a calling Men from Infidelity to Faith, the Servants of Christ did Miracles because these Testimonies were a sign of their divine Vocation, that the Truth of their Doctrine might be commended by Miracles; but this Calling ceasing, the Seduction calling Men back from Faith to Infidelity, will begin; and then, *saith he, tradenda sunt Seductionis adjutoria Diabolo, id est, potestas faciendorum signorum*, the Instruments of Seduction, that is, the Power of working Signs, is to be given up to the Devil, that by Signs and Prodigies he may commend his Lyes for Truth. And therefore now we must not take notice of Mens Miracles, but their Fruits, a good Conversation, and a true Confession, and enquire *si confessio ejus conveniat cum Scripturis*, if his Confession agree with the Scriptures; for if so, he is a good Christian, otherwise he is a false one. *And in like manner* Theodoret *instructs us*, Not to regard the Miracles of Men, when they teach τὰ ἐναντία τῇ εὐσεβείᾳ, things contrary to Godliness: *And St.* Austin *frequently appeals from them to the* Scripture *for finding out the true* Church, *saying*, These Wonders do not manifest the Church is Catholick wherein they are performed, but the Holy Scriptures; *let then the* Donatists *shew* us their Scriptures, for these are the Strength and Firmness of our Cause.

Hom. 19. *p.* 74, 77.

In Deut. q. 12. Quæcunque talia fiunt, ideo sunt approbanda quia in Catholica fiunt, non ideo ipsa manifestatur Catholica quia hæc in ea fiunt? *de. Unit. Eccl. c.* 16.

3ly. *They teach that therefore God had forewarned us not to regard, and not to be deceived by them, or to look upon them as sufficient to establish any new Doctrine*: *For, saith St.* Austin, if some Miracles be wrought by Hereticks, *magis cavere debemus*, we ought to be the more cautious, because our Lord Christ having said, that there should come Deceivers who should work such Miracles as to deceive, if it were possible, the very Elect, he adds, by way of vehement Commendation, this,

Lib. de Unit. Eccl. c. 16.

this, Behold I have foretold you, whence the Apoſtle admoniſhing us ſaith, now the Spirit manifeſtly teacheth, that in the later times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, *& doctrinis Dæmoniorum*, and to Doctrines of Dæmons. *The ſame St.* Auſtin *in his Thirteenth Treatiſe upon the* Goſpel *of St.* John, *brings in the* Donatiſts *objecting thus, Pontius* wrought a Miracle, *Donatus* prayed, and God anſwered him from Heaven: *And his Reply to it is this, Contra iſtos, ut ſic loquar, mirabilarios cautum me fecit Deus meus*, My God hath cautioned me againſt thoſe Miracle-Mongers, by ſaying in the later times falſe Prophets ſhall ariſe, doing Signs and Wonders.——Behold I have foretold you, therefore our Bridegroom hath warned us, *quia & Miraculis decipi non debemus*, that we ought not to be deceived by Miracles. *And in his Second Book on* the Sermon of our Lord upon the Mount, *he ſaith*, Our Lord hath admoniſhed us not to be deceived with ſuch things; conceiving the inviſible Wiſdom to be there, where we ſee a viſible Miracle; ſaying, many ſhall ſay in that Day, Lord, have we not in thy Name caſt out Devils, and done many wondrous Works: Let ſuch a one read what the Magicians of *Ægypt* did againſt *Moſes*, or what our Lord ſaith of the falſe Prophets; If any one ſhall ſay unto you, here is Chriſt, believe him not; for many falſe Chriſts and falſe Prophets ſhall ariſe, and do mighty Signs.

To. 9. p. 122.

To. 4. p. 1172, 1173.

And yet that Miracles *pretended to be done after theſe times, are urged to countenance, and have been uſed to introduce and promote* Romiſh *Doctrines and Practices, is evident from* Hiſtory, *and the Confeſſions of the* Romiſh Doctors: *That as* Lyranus *ſaith, In Eccleſia aliquando ſit deceptio populi in Miraculis factis a Sacerdotibus*, The

Com in Dan. 14.

The Priests of that Church sometimes deceived the People with Miracles, done by them for temporal Advantage. *That according to the Passage cited by the Lord* Faulkland *from* Erasmus, *or Sr.* Thomas Moor, many Opinions have been brought into the World by Men cunning to promote their Profit by the means of feigned Miracles, *I have already proved from the Testimonies of* Romish *Writers: That by such* Miracles *they do endeavour to confirm their Doctrines, we need no other Witness than their* Bellarmine, *who proves* Purgatory from the Apparition of Souls, declaring they were in that Place: *That* Saints *are to be invoked, and* Images *to be* worshipped, from the Miracles performed upon the Invocation *of the First, and* the Worship *of the Second: The* corporeal Presence *of our* Lord *in the* Sacrament, *and the* jus divinum *of* Auricular Confession, *from the same* Topick.

Non obscurum est quot opiniones invectæ sunt in Orbem per homines ad suum quæstum callidos confictorum miraculorum præsidio. *p.* 188.

Cap. 11. §. 11.

De purg. l. 1. *c.* 11. *quarta Ratio.*

De Sanctorum Beat. l. 1. *c.* 19. *accedant l.* 2. *c.* 12. *Argument. quartum.*

De Sacr. Euch. l. 3. *c.* 8. *postremum de pœnit. l.* 3. *c.* 12. *quarta Ratio.*

And yet some of their Writers *have seen just Reason to confess, that some of the* Miracles *produced to confirm these Articles, were either humane or* diabolical *Impostures. Thus* Alexander *of* Hales *saith, That* Flesh appeared in the Sacrament, *interdum humana procuratione, interdum operatione Diabolica,* sometimes by humane Procurement, and sometimes by Procurement of the Devil. *And* Gabriel Biel *doth acknowledge that* Miracles are done to Men who run to Images, sometimes by the Operation of Devils, to deceive those inordinate Worshippers, God permitting it, and their Infidelity exacting it. *And the same Verdict, may, with great Reason, be passed upon all the rest, they appearing in the World, not only after that time when the* Fathers *tell us* Miracles *were ceased, or not to be regarded, and when they said* the Power of working Miracles was to be given up to Satan, *but also after that the* Goths, *the*

In sum. part. 4. *qu.* 11. *Art.* 4. §. 3.

In Can. Miss. lect. 49. *f.* 127. *b.*

Vandals, Longobards, Franks *and* Saxons, *and other* barbarous *Nations had over-run the* Weſt, *and brought in a Deluge of moſt horrid Ignorance, this dark and dubious Conjuncture was the very Seaſon when theſe* Romiſh Miracles *began to ſwarm and fly abroad: Then do we hear from* Pope Gregory, Gregory *of* Tours, Bede, *and others, of the Apparitions of ſad Souls, to acquaint others with their ſad Condition underneath, craving for Help from the Prayers,* Pilgrimages *and* Maſſes *of the Living; a Charity which neither* Moſes *nor the* Prophets, Jeſus Chriſt, *or his* Apoſtles *ever thought fit to mention or preſcribe: Then do we hear from the* Second Nicene Council, *from* Gregory *of* Tours, *and other later Writers, of* Images *bleeding, ſmiling, or mourning, as Occaſion required: Then do we read in* Paulus Diaconus, Paſchaſius, *and other Patrons of* Tranſubſtantiation, *of Fleſh and Blood, and of a* little Child, *appearing in the conſecrated Elements.*

Now had ſuch Miracles been truly wrought by divine Power and Aſſiſtance, upon theſe Occaſions, they would have more eſpecially been then performed, when the Gift of Miracles *continued in the* Church, *and was confeſſedly common among* Chriſtians, *and done for Confirmation of the Faith, and for Conviction of the Unbeliever, they being then more neceſſary for thoſe great Ends for which they were at firſt deſigned; nor would the* Writers *of the firſt Four* Ages *have been leſs careful to mention, and appeal unto them, than are the* Romaniſts *at preſent, whoſe* Hiſtories *are ſtuffed up with them; eſpecially they would have mentioned them in thoſe Diſcourſes and* Apologies, *which were deſign'd on purpoſe to confirm the* Chriſtian *Faith from the* miraculous *Operations done by* Chriſtians, *they being not leſs zealous to promote the Glory of their* Lord, *the Intereſts of* Chriſtianity, *the*

Credit

Credit of their Inſtitutions, *and the true Honour of their Saints, than* Romiſh Prieſts: *Whereas, from the beginning of* Chriſtianity *to the Days of* Conſtantine, *we do not find in all the* genuine Records *of* Antiquity, *one tittle of this Nature. They are indeed very copious in relating the miraculous Cures and Operations then performed* (a) by Impoſition of Hands, (b) by anointing of the Sick with Oil, (c) by Prayer and invocation of the Name of Jeſus, (d) by adjuration of evil Spirits by his Name; *but of* miraculous *Apparitions of Souls from* Purgatory, *of Fleſh and Blood appearing viſibly in the* Euchariſt, *of* Miracles *performed at the Adoration of* Images, *or at* auricular Confeſſion, *they ſpeak not one Word, theſe being* Miracles *deſigned for other Ends, and reſerved for times more worthy of them.*

(a) *Clem. Recogn. l.* 5. §. 36. *Euſeb. Hiſt. Eccl. l.* 1. *c.* 13 *p.* 34. *Iren. l.* 2 *c.* 57.
(b) *Tertull. ad Scap. c.* 4.
(c) *Juſt. M. Apol.* 1. *p.* 45. *Dial.* 247. *Iren. l.* 2. *c.* 56, 57. *Orig. in Celſ. l.* 1. *p.* 7, 20.
(d) *Juſt. M. Dial. p.* 302. *Orig. l.* 7. *p.* 334. *Lact. l.* 4. *c.* 27.

§. 9.

Thirdly, *Errors in Doctrine, or in Practice, might exceedingly prevail by reaſon of the great* Authority, *the Vogue and Reputation of thoſe Men, who either firſt began, or elſe gave Countenance to them, when begun by others: St.* Paul *well underſtood what an Inlet to* Schiſms, Contentions *and* Diviſions *it would be, for Men to cry up* Paul, Apollo, Cephas, *and to be* puffed up for one againſt another, *and therefore he endeavours to prevent that Evil in the* Church *of* Corinth; *and in moſt of his* Epiſtles *he is conſtrained to* magnify his Office, *and to* commend himſelf *in oppoſition to thoſe falſe* Apoſtles, *and deceitful Workers, who made it their Buſineſs to depreſs his* Authority, *and to procure Credit and Admiration to themſelves: It was the great Opinion which the* Jews *had, both of the* Scribes *and* Phariſees, *which cauſed them ſo readily to embrace, and ſuperſtitiouſly to Reverence, and*

1 *Cor.* i. 12. iv. 6.
2 *Cor. c.* 10, 11, 12.

ſtiffly to retain thoſe Superſtitions *and* Traditions *by which they render'd vain God's Worſhip, and made* void his Law. *They, ſaith* Joſephus, *had the popular Applauſe, as being* τοῖς δήμοις πιθανότατοι, moſt worthy of Credit in the Peoples Judgment, *and the beſt* Interpreters *of their* Laws. *And we at preſent ſee how great a Grief it is to ſome, that our* Miniſters *are in the beſt Sence* popular, *by living ſo as to deſerve the good Opinion, and preaching ſo as to deſerve Attention from the People, and gaining Reputation to their Doctrine by their Sincerity, as well as Learning; or in St.* Paul's *Expreſſion, by* commending themſelves *and their Doctrine* to the Conſciences of all Men. *To ſhew the Prevalence of Men of Reputation in Matters of this Nature: If, as the* Romaniſts *do generally confeſs, the Doctrine of the* Millennium *obtained almoſt generally in the* Church *from the Relation of one* Papias, *a Man of very ſlender Intellectuals: If, as* Euſebius *informs us* πλείστοι τῶν ἐκκλησιαστικῶν, moſt of the Churchmen embraced that *Sentiment by his* Authority, pleading τὴν ἀρχαιότητα τοῦ ἀνδρὸς, the great Antiquity of the Man: *If one* Agrippinus, *as they alſo tell us, could prevail over all* Africa *to receive* Hereticks *by Baptiſm: If* Origen *could deſerve to be condemned in the Fifth and the Sixth* Synods, *as an* Heretick, *and yet, whilſt he lived, could by his Learning and his Piety prevail to be had* ſummo in honore, in the higheſt Reputation, *to obtain after his Death* μέγα κλέος καθ' ὅλης τῆς οἰκουμένης, great Glory throughout all the Chriſtian World, *inſomuch that* he was very grateful, *cunctis prudentibus*, to all wiſe Men; *and did for many Years obtain the Title of Magiſter Eccleſiæ*, The Maſter or Teacher of the Church: *If the Authority of* Jerom *could prevail to have his Tranſlation of the* Old Teſtament *received againſt the Judgment of the* Univerſal Church: *If one*

Vide Cap. 11. §. 7.

Mr. *Wake's* Second Def. *Part* 1. *p.* 81.

Eccl. Hiſt. l. 3. *c.* 39.

Hieron. in Verbo Origenes. Socrat. Hiſt. Eccl. l. 4. *c.* 26. *Hieron. Prolog. in l.* 2. *com. in Micham. Pamphil. Apol. Orig. præfat. in libr. nom. Hebr. T.* 3. *f.* 12.

St.

St. Austin *could introduce into the* Church *the Belief of the Ascension of the* Blessed Virgin, *though none of the* Fathers, *who had as good Opportunity to know, and as much Reason to believe it, spake one Tittle of it: I say, if all these things are so, how can it be conceived a thing incredible, That* Popes, Patriarchs *and* Councils, *and other Persons of great* Authority *and Vogue in their respective Ages, should have had like Influence to introduce new Doctrines and Practices into the* Church, *under pretence of Piety, or the Authority of* Scriptures, *or the Holy* Fathers, *or some like plausible Account. Why might not* Petrus Gnaphæus, Patriarch *of* Antioch, *bring Invocation of* Saints *into the Prayers of the* Church *in the Fifth* Century; Pope Gregory *introduce* Purgatory *in the Sixth;* Boniface *the Third, obtain from* Phocas *the Title of, Caput omnium Ecclesiarum,* The Head of the Universal Church, *in the Seventh; The Second* Nicene Council *introduce Image-Worship in the Eighth;* Paschasius *give Rise to* Transubstantiation *in the Ninth;* Lombard, *and* Hugo de S^to^ Victore *fix the Number of Seven* Sacraments *in the Twelfth; And* Pope Hadrian *the Third, introduce the* Adoration *of the* Host *in the Thirteenth* Century.

Theodor. Lector. l.2. p.566. Niceph. Hist. Eccl. l.15. c.18.

Paulus Diac. de Gest. Longobard. l. 4. c. 11.

Again, If one Paphnutius *could by his Reason and* Authority, *prevail with the First* Nicene Council *to rescind their intended Decree touching the* Celibacy *of* Priests; *If* Nectarius, Bishop *of* Constantinople, *could abolish the Custom of repairing to an established* Penitentiary *for the disclosing* secret Sins, *and that with the ensuing Approbation of almost all the* Catholick Bishops *of the* Church: *In a Word, if so many Practices and Customs, relating to the Discipline, and to the* Sacraments *of the* Church, *could be entirely altered and rejected in the following Ages, as is here partly proved, and by the*

Πείθει πᾶς ὁ τῶν ἱερωμένων σύλλογος τοῖς Παφνυτίου λόγοις. *Socr. Hist. Eccl. l.1. c. 12. Soz. H. Eccl. l.1. c. 23.*

Learned

Learned on both ſides confeſſed, why might not other Practices and Doctrines, which obtained in the more pure and early Ages of the Church, *run the ſame Fate, and by the ſame Authority and Methods be diſcarded? For, as it is judiciouſly obſerved by the Lord* Faulkland, *when the Reaſons offered for or againſt a Practice, have in them ſome Appearance of Truth or Probability, as they may have to many Perſons, though they be not valid, when the Perſons Authorizing or Approving them are of great Authority or Credit in the* Church, *as they may be, eſpecially in darker Ages, and yet be ſubject to great Errors; and when the People, upon whom theſe Doctrines or Practices are preſſed, have either a great Veneration and Eſteem for thoſe that preſs them, or a great Dread of them, then meet together moſt of thoſe things which tend to work Perſwaſion, or prevail for an Aſſent unto the Doctrine, and a Compliance with the Practice recommended. Seeing then, as* Petrus de Marca *doth inform us, the Approbation of the half Communion by* Thomas Aquinas, *made others, certatim, amplecti hanc ſententiam,* to embrace greedily the ſame Opinion, *why might not others of as good* Authority *and Credit be inſtrumental to produce like Changes in other Conſtitutions of the* Church?

Not. in Concil. Clar. Can. 28. conc. To. 10. p. 582.

§. 10. Fourthly, *Old Doctrines and Practices might eaſily be changed, and new obtain, by reaſon of the corrupt Manners of the* Clergy, *and by their Example, of the People: And that,*

1. *Becauſe ſuch evil Practices deprive the* Clergy *of that Spiritual Wiſdom and Divine Aſſiſtance, which is their beſt Conducter into the Way of Truth, and is their chief Preſervative from dangerous Deluſions and pernicious Errors. For as the Book of* Wiſdom *ſaith,* Into a malicious Soul Wiſdom will not enter, nor dwell in the Body

Wiſd. 1. 4.

Body that is ſubject unto Sin. *St.* Baſil *grievouſly laments the Diſcords and Contentions, the perverſe Doctrines and Opinions which had prevailed in his time amongſt* τὸς προεστῶτας, the Rulers of the Church of God, by which they verified the Prediction of St. *Paul*, That from Chriſtians themſelves ſhould proceed Men ſpeaking perverſe things to draw away Diſciples after them. *And this he doth reſolve into their* Rejection of God, their true and only King; their Departure from the Laws of Chriſt, and chuſing rather to rule others, in contradiction to the Commands of Chriſt, than to be ruled by him: By which things, *ſaith he*, they have render'd themſelves ἀναξίους τῆς τοῦ Κυρίου ἐπιστασίας, unworthy of the Government of the Lord. Clemangis *is ſtill more expreſs and Argumentative in this Particular*, *For* with them, *ſaith he*, is the Spirit; thoſe he directs and brings to a ſalutary End, who have prepared for him, within themſelves, an Habitation worthy of him; and by good Works have render'd themſelves worthy of his Inſpiration and Viſitation; but how can he hear, viſit and enlighten them who are Adverſaries to him, and when they cannot do it in themſelves endeavour to extinguiſh him in others, and are inflamed, not with the Fire of Love, but with the Ardor of Ambition? For with Hypocrites and ſelf-Seekers the Holy Spirit is not wont to be preſent, but to fly from them as his Enemies, according to that ſaying of the Book of Wiſdom, the Holy Spirit of Diſcipline will flee Deceit, and from Thoughts that are without Underſtanding, and will not abide when Unrighteouſneſs cometh in. Now, *ſaith he*, if according to the Teſtimony of the Lord, the Holy Spirit reſts only upon the Humble and the Meek, the Man who trembles at God's Word, *Et ſecundum mores hodiernos pauci admodum tales veriſimiliter*

De Judicio dei To. 2. p. 393.

Acts 20. 30.

P. 394.

Super Materia Conc. Gen. p. 71.

Wiſd. 1. 5.

P. 72.

liter in conciliis ſunt, and according to the Manners of our Times, 'tis very likely that few ſuch are in our Councils; but of carnal, worldly, ambitious and contentious Men, and of Men having that Knowledge which puffeth up, *turba ſolet adeſſe copioſa*, the Number uſually is very great; what neceſſity is there to believe that the Holy Spirit doth prevail in thoſe Councils, and move the Minds of them who always do reſiſt, and do oppoſe his Motions to thoſe things which are
P. 73. moſt ſound and ſalutary? If it be not from humane Infirmity, but from the Guidance of the Holy Spirit, that Councils cannot be deceived, who can be ſure this Holy Spirit will be preſent with the major part of an Aſſembly of ſuch Men, they being, though in Profeſſion Chriſtians, ye in reallity Men of the World,
Joh. 14. 17. who, *ſaith St.* John, *cannot receive the Spirit of Truth.*

2ly. *Becauſe ſuch corrupt Manners do provoke God in his righteous Judgment to give Men up to ſtrong Deluſions, and to permit the great* Deceiver *to prevail upon them, according to that Expreſſion of St.* Paul, *That* evil Men and Seducers will grow worſe and worſe, deceiving and being deceived: *Thus of the Times of* Anti-
2 *Tim.* 3. 13. 2 *Theſſ.* 2. 9, 10. chriſt *he hath foretold, That* becauſe Men received not the Truth in the Love of it, therefore God ſhould ſend among them ſtrong Deluſions, that they ſhould believe a Lye. *And this Account St.* Baſil *alſo gives of the forementioned Miſcarriages of the* Church Governors *of*
Ibid. p. 394. *his Time, viz. That they befel them becauſe* being corrupt and abominable in their doings, they had deſerved the Puniſhment which the Apoſtle ſpeaks of, ſaying, becauſe they liked not to retain God in their Knowledge, therefore he gave them up to a reprobate Sence, and which our Lord inflicted on the wicked Jews,

Jews, to whom he therefore ſpake in Parables, ἵνα μὴ νοήσωσι τὰ θεῖα τῆς εὐαγγελίου μυστήρια, that they might not perceive the Divine Myſteries of the Goſpel, becauſe they firſt had ſhut their Eyes, made their Ears heavy, and their fooliſh Heart was waxed groſs; that is; ἵνα ἔχωσιν ἀντὶ τιμωρίας ταμβύειν τῆς περὶ τὰ μείζονα ἀβλεψίαν, That by way of Puniſhment they might be ſubject unto Blindneſs in greater Matters. Clemangis *in this alſo follows the Sentiments of St.* Baſil, *For after he had abundantly declared the great Corruptions of their Manners who uſually then met in Councils, he puts this Queſtion, Quis certo poſſit ſcire an major pars concilij ſit digna decipi?* who therefore can know ſurely whether the major Part of a Council be not worthy to be deceived? *Ibid.* p. 73.

3ly. *Mens evil Lives, had they no other* Tempter, *do naturally incline them to caſt off thoſe Principles and Practices which contradict, and do condemn their Actions, and hinder their Purſuit and free Enjoyment of their ſenſual Appetites; this they muſt be enclined to do, partly to free themſelves from the continual Gripings of an evil and condemning Conſcience; For, as* Theodoret *obſerves,* They who have put away the upright Conſcience, do afterwards caſt off the Faith, διὰ συνειδότος κατηγορίαν μὴ φέροντες, becauſe they cannot bear the Accuſations of a guilty Conſcience: *And partly, that they may exert more freely that natural Oppoſition that is in them to that Law of Holineſs and Light, by which their Actions are reproved, according to that ſaying of our* Lord, Every one that doth Evil hateth the Light, neither cometh he unto the Light, leaſt his Deeds ſhould be reproved: *'Tis this Corruption of Manners which ſeemeth to have turned all the Severities of* ancient Penance, *and all the wholeſom Methods of* Church *Diſcipline into Formalities and Superſtition; into fruitleſs* Pilgrimages, *the going* *John* 3. 20.

barefoot, the carrying wax Tapers, *the mumbling over a few* Pater Noſter's, Ave Maria's, *or* penitential Pſalms, *which either the* penitent *doth not, or at the leaſt, is not obliged to attend to, and which have very little Tendency to the Converſion and Reformation of a Sinner, but rather do encourage him to ſin at ſuch an eaſy rate.*

Attritio ex turpitudinis peccati Conſideratione, vel ex Gehennæ & pœnarum metu communiter concipitur. *Concil. Trid. Seſſ.* 14. *c.* 4. Et eum ad gratiam dei in Sacramento pœnitentiæ impetrandam diſponit. *Ibid. vid. Catechiſm. Rom. Part.* 2. *c.* 5. §. 37, 38.

'Tis this hath introduced ſo many eaſy Ways of Pardon and Juſtification, without the bringing forth Fruits meet for Repentance, and taught even Councils *to determine that* Attrition, *or* Sorrow out of apprehenſion of the Foulneſs of Sin, or the fear of Puniſhment, will diſpoſe Men to obtain the Favour of God in the Sacrament of Penance: *So that if the vileſt Wretch, when going out of that World, in which he hath lived moſt lewdly all his Life, be afraid of Puniſhment for his Enormities, or apprehenſive of the Foulneſs of them, as the more wicked he hath been the likelier he is, and the greater Reaſon he ſtill hath to be; provided he be abſolved by a* Prieſt, *he muſt go out of the World in the Favour of God, and in a juſtified Eſtate. And if ſo, what neceſſity is there of adding to our Faith Vertue, and of patient Continuance in well doing, that we may ſeek for Honour and Immortality, or of following after Holineſs and Purity of Life, that we may ſee God?*

Moreover Men by their wicked Converſations will be diſpoſed to introduce, and cheriſh ſuch Doctrines as beſt comply with their impure Inclinations, that they may have the greater Freedom in the Purſuit of their Ambition, Covetouſneſs, and all their other ſenſual Appetites, and may the better gratify thoſe Inclinations: And here we have a wide Door open, at which the Innovations of the Church *of* Rome *might enter, ſeeing moſt of them have a apparent Tendance to the gratification of Pride, and love of Empire, of Covetouſneſs and Ambition, of Eaſe*

and

and Freedom from reſtraint in the Eccleſiaſticks *and* Church Governors, *and give them Opportunity to* Lord *it over Mens Conſciences, to engroſs the Wealth and the Conveniences of the World, to live at eaſe, and to be uncontroulable by any but themſelves. For do not the Doctrines of* Purgatory, Pardons, *and* Indulgences, *directly tend to make them* Maſters *of Mens eternal, and by that of their temporal Eſtates? Is not the Treaſury of the* Saints, *and of our* Saviour's *Merits, a way of driving Trade for the enriching their own* Treaſuries? *Do not their* Maſſes *and Oblations of true propitiatory* Sacrifices *for the Dead, tend to engage all dying Perſons to* ſacrifice *their Eſtates unto them, and leave them lumping Summs of Money for that end? Are not their* Prieſts *well paid for ſaying private* Maſſes? *Do they not get well by the* Shrines, *the* Images, *the* Relicks *of the* Saints *they keep, and ſhew to others, and the Oblations offered by the People! And muſt not therefore all theſe Doctrines be very grateful to Men of covetous and greedy Minds? Muſt not ſuch Perſons ſtrongly be inclined to broach, abet, and to promote them?*

Do not the Doctrines of the Pope's Supremacy, *of the* Prieſt's Power to make his God, *of the* neceſſity of Prieſtly Abſolution, *and* Confeſſion *to him, and of* entire Obedience *due to their* Injunctions, *plainly tend to advance their Power and Reputation, and to engage all Men to have them in the greateſt* Reverence? *Do not the Doctrines of* the Neceſſity of the Prieſt's Intention to the Validity of a Sacrament, *of* auricular Confeſſion *in order to* Abſolution, *and of the Power of this Abſolution to procure Pardon for the Perſon who is only* attrite, *tend moſt apparently to make the People think that their Salvation doth entirely depend on them, and ſo create as great an Awe within them of ſuch* Prieſts, *as either the Hopes*

of their Salvation, or the fear of everlasting Misery is able to produce?

Lastly, Doth not the Doctrine of Infallibility *give them full Opportunity to lord it over all Mens Consciences and keep them in an absolute Subjection to their Wills? And can they not upon the pretence of being the sole* Judges *of the Sence of* Scripture, *and of* authentical Traditions, *obtrude upon the World whatsoever Doctrines will best suit with their Designs and Interests? And must not Men be forced to submit to their Decisions, and blindly follow their Directions, as agreeable to* Sacred Writ, *whilst it is kept with so great Care from their Perusal? He must be blind who sees not that all those Doctrines must be very acceptable to Men of Pride, and covetous Desires, and who affect Dominion and Empire over the Consciences of others. Let us see then whether from the Eighth* Century, *when the Veneration of* Images *was first established, to the Sixteen, in which the* Trent Council *confirmed all these Doctrines, we have not too much Reason to suspect the generality, or the prevailing part of their* Church Guides, *were Men strongly addicted to those corrupt Affections which render them unworthy of the Assistance of the* Holy Spirit, *worthy to be given up to Delusions, and very much disposed to broach, maintain, and to establish such Doctrines as directly tend to gratify their Ambition and their Avarice.*

Whether such Changes might not reasonably be expected in the Eighth Century, *when the* Second Nicene Council *met, seeing the* Priests *then had* laid aside all sound and wholesom Doctrine, transgressed the Commandments of the Fathers, and brought into the Church such Doctrines as were never known to Christ, or his Apostles.

Carol. Magn. Præfat. ad libr. de imag.

In the Ninth Century, *when* Paschasius *began to vent the*

the Doctrine of Tranſubſtantiation; *ſeeing then* they buried in Contempt and Oblivion the Word of God, made the Temple a Den of Thieves, and inſtead of ſweet Melody, ſounded forth Blaſphemy againſt God himſelf; and the Captains and Rulers of the People endeavoured to preferr humane to divine things; *and* the Governours of the Church having left the way of Salvation, ran headlong, opening the Pit of Perdition to thoſe that followed them. *Paulus Diac.* *Luitpert. Arch. Mogunt. Epiſt. ad Ludou. Regem Germ.*

In the Tenth Century, *when as* Baronius *complains*, the Canons were ſilent, the Decrees of Popes ſuppreſſed, the ancient Traditions proſcribed, Luſt armed with the ſecular Power, challenged all things to it ſelf, when Chriſt was faſt aſleep in the Ship, and, which ſeemed worſe, all ſnorted with him, and there were no Diſciples to awaken their ſleepy Lord with their Cries. *Ad A. D. 912. Art. 8.*

In the Eleventh Century, *when the* Councils *held at* Rome, Varſeilles, *and* Tours, *condemned* Berengarius, *and decreed for the* corporeal Preſence of our Lord's Body in the Sacrament; This being, *ſaith* Baronius, ſtyled that Iron Age in which Iniquity abounded, and many diſcourſed, and believed that Antichriſt was come, and the Corruption of Manners, which then was very great, eſpecially among the Eccleſiaſticks, might eaſily perſwade Men that it would be ſo. When, *ſaith the ſame* Baronius, unhappy Brambles, Thorns, and Nettles, which grew out of the Stench of the Fleſh, and the Dung of Corruption, had wonderfully filled the Field of the Church, for all Fleſh had corrupted their Ways, ſo that not only the Flood ſeemed unſufficient to waſh away this Filth, but thoſe horrid Wickedneſſes ſeem'd to call for that Fire which deſtroyed *Sodom* and *Gomorrha*, When, *ſaith* Hugo Flaviniacenſis, *Ad An.* 1001. *Art.* 1. & 7. *Ad An.* 1049. *Art.* 10.

viniacenſis, almoſt all the Clergy, rather ſought their own than the Things of Jeſus Chriſt, and choſe rather to adhere to the Diſcipleſhip of *Simon* than keep the Poverty of Chriſt, in the Unity of the Faith. When, *ſay the* Clergy *of* Liege, corrupt Manners, through Ambition and Avarice, prevailed——Religion was diſſembled, and a Shew of Piety brought in. When the Traffick of Holy Things crept in, and the Holy Philoſophy, by the ſubtile Interpretation of Sycophants, began to be corrupted, polluted, violated with humane Inventions, and old Wives Fables.

Concil. T. 10. *P.* 375.

Apol. An. 1066. *apud Morn. Myſt. iniq. pag.* 245.

In the Twelfth Century, *when firſt we hear of the fixed Number of* Seven Sacraments, *which, in another Sence, were till then* Myſteries. *Since then the* Popes, Cardinals, *and* Prelates, were all the Day intent on Evil, and ever occupied, without Satiety, in the Works of Iniquity; they made Port-ſale of things ſacred, and laboured with all their Might that they might not deſcend to Hell alone: The Clergy neglected God's Service, were Slaves to filthy Lucre, defiled their Prieſthood by Uncleanneſs, ſeduced the People by Hypocriſy, and laid Snares by all manner of ways to ruin them, *ſaith* Honorius Auguſtodunenſis, *then the Offices of* Eccleſiaſtical Dignity were turned into filthy Lucre, and a Work of Darkneſs; nor was the Welfare of Souls, but the Luxury of Riches ſought after in performance of them, and the whole Race of Chriſtians, from the leaſt to the greateſt, ſeemed to have conſpired againſt God; ſo that from the Sole of the Foot to the Crown of the Head there was no Soundneſs in them; nor could Men ſay, As is the People ſo is the Prieſt, for the People were not ſo bad as the Prieſt, *Saith St.* Bernard.

De prædeſt. & lib. Arbitr. l. 2. *verſus finem.*

Serm. 6. *in Pſ.* 90. *p.* 73. *c.*

Serm. 1. *de conv. B. Pauli. F.* 2. *d.*

In the Thirteenth Century, *when* Tranſubſtantiation

tion *was eſtabliſhed in the Fourth* Council *of* Lateran. *Since then* Simony was committed without Shame, the Churches Liberty decay'd, Charity expired, Religion was trod under Foot, and the Daughter of *Sion* was made like a brazen faced Whore, that hath no Shame, *ſaith* Matthew Paris: Then the Pride, Haughtineſs, Perfidiouſneſs, Fraud, Wickedneſs, Luxury, Avarice of the Clergy was not to be endured, they being worſe than Turks, Saracens, Tartars and Jews, and did more offend againſt Chriſtian Simplicity than they, *ſaith* Meinardus.

In the Fourteenth Century, *when* Alvarus Pelagius *complained of the* Popes, That many of them came into their Sees by Simony, that they were exceedingly Covetous, that they ſavoured of the things of the Fleſh, but were very careleſs of the good of Souls. Of the Cardinals, That by their pernicious Examples they were commonly the Odor of Death unto Death, that many of them were unworthily promoted, and that they were inſatiable Thirſters after Benefices. *Of the* Biſhops, *That* they were notoriouſly guilty of Simony, Fraud, Uncleanneſs, Pride, Envy, Covetouſneſs, *That the* Prelates *of the* Church *were* an Army of Devils, Companions of Thieves, and did nothing but for Gifts and Rewards. *Of the* Prieſts, *That* they were commonly promoted by Simony, lived incontinently, and committed Fornication with the Women that came to Confeſſion. *Of the* Clergy *in general*, *That* they entered into Orders not out of Love to God, but temporal Advantage; that Drunkenneſs, Gluttony, and Incontineney, were their common Vices; that many of them were Sodomites; that they gave ill Example to the Laity, and commonly were worſe than they.

In the Fifteenth Century, *when the* Cup *was taken away*.

In Hen. 3. *A.* 1237. *p.* 438.

Apud Aventin. l. 7. *p.* 720, 721.

De planctu Eccl. l 2. *c.* 15.

C. 16.

C. 20.

C. 5.

C. 27.

C. 28.

away from the Laity *by the* Decrees *of the* Councils *of* Conſtance *and* Baſil, *and* Purgatory *was eſtabliſhed in the* Council *of* Florence. *Since then* all Eccleſiaſtical and Chriſtian Diſcipline was in a manner extinguiſhed in every Place, *ſaith the* Council of *Baſil*, Then Oppreſſion, Rapine, Adultery, and Inceſt, and all peſtilent Vices did confound all ſacred and prophane things, *ſaith* Ægidius *in the* Fifth Council *of* Lateran, *to omit the Treatiſes written in this Age by* Clemangis, of the corrupt State of the Church, *by* Gerſon of the Defect of worthy Perſons; *and by the* Cardinal *of* Cambray, of the Filthineſs of the Church of *Rome*.

Ep. Synod. de Con. Author Super Papam Bin. To. 8 p. 124. Bin. To. 9. p. 10.

In the Sixteenth Century, *in which the* Council *of* Trent *was held, when* amongſt the Primates of Religion there was either none, or very little Service of God, no good Life, no Shame, no Modeſty: Juſtice declined into Hatred or Favour; Piety was turned into Superſtition, and by all Orders of Men Sin was openly committed, and very often the Vertue of an honeſt Man was made his Crime, *ſaith* Picus Mirandula. When all Fleſh had corrupted their Ways, and were become Citizens, not of *Rome*, but of *Babylon*, *ſaith* Staphilæus: *When the Biſhop of* Bitonto *in the* Trent Council *crys out*, with what Monſters of Filthineſs, what Sinks of Uncleanneſs, what peſtiferous Contagion is not both Prieſt and People defiled? Begin at the Sanctuary of God, and ſee if there be any Shamefacedneſs, any Charity, any Hope or Help of honeſt Life, if there be not unbridled Luſt, notorious Boldneſs, incredible Wickedneſs, *that* the more powerful proceeded from the Worſhip of God to Impiety, from the Defence of the Church to the Exciſion of it, and fell with one Conſent from Religion to Superſtition, from Faith to Infidelity, from Chriſt to Antichriſt, from God to Epicuriſm. *I ſay,*

Orat. ad Leon. 10. in Concil. Lat.

Orat. hab. ad Auditores Rotæ. Concil. To. 14. p. 993, 994.

I ſay, in Ages, and in times, in which ſuch Floods of all Impiety had overwhelmed the Clergy, *ſuch Pride, Ambition, Covetouſneſs, and Luxury reigned uncontrolledly among them; 'tis eaſy to diſcern how Practices and Doctrines, ſo well comporting with their vicious Inclinations, might eaſily be introduced by them, and difficult to believe it could be otherwiſe: For if in the* Fourth Century *ſo great Defection was cauſed by the wicked* Arians, *notwithſtanding all the Oppoſition which the vertuous and learned* Biſhops *made againſt them; if then by reaſon of the abounding of Iniquity, the Orthodox declared their Expectations,* τ̃ παντελοῦς ἀποστασίας, of an entire Apoſtacy: *If St.* Baſil's *Complaint, That the Office of the* Biſhop *was ſunk down,* εἰς δυσήνυς ἀνθρώπους, οἰκοδεσποίνων ὑπηρεσίας, to miſerable Men, Servants of Servants, who reproached the Name of Biſhop, *was attended with another that concerned* τ̃ τ̃ πίστεως διαφθοραν, the corruption of the Faith. *If* Iſidore Peleuſiota's, *ſad and manifold Complaints of the* Tyranny, Soul-Murther, Luxury, Covetouſneſs, the Ignorance, the Enmity to Vertue, *which reigned in the* Clergy *of his Age, concludes in this, Theſe are the Men* δι' ὃς ἄνω κ̀ κάτω γέγονε τὰ τ̃ ἐκκλησίας πεάγματα, by whom the Affairs of the Church are turned topſy turvey. *If when* Theodoret, *ſaith the* Clergy, *did* τὴν κοινὴν νοσεῖν ἀσέβειαν, labour under a general Impiety, *he alſo ſpeaks more fully of their Declenſion from the Faith, and their* eſtabliſhing a new Hereſy; *what might not be expected in theſe laſt and worſt of Ages, which were the very Sinks of Wickedneſs, the* non ultra *of Impiety? Sure if ever Religion was, or can be made to truckle unto Intereſt, and Faith to Faction, and Government to degenerate into Empire and Tyranny, it muſt be in thoſe Ages, when Men were ſo unworthy of the Aſſiſtance or Direction of*

Theodoret Ep. 63.
Epiſt. 10.
Epiſt. l. 3. *Epiſt.* 223, 259, 408, 410.
Ep. 134, 135, 142.

the Holy Spirit, *and were ſo worthy to be given up unto the* Spirit *of Deluſion.*

Fifthly, *Theſe novel Practices and Doctrines might eaſily prevail, by reaſon of the groſs Ignorance and Negligence of* Chriſtian *Knowledge, both in the* Clergy *and the People: For who ſees not that Ignorance in the* Clergy *muſt render them unable to diſcern betwixt Truth and Falſhood; to chuſe the Good, and refuſe the Evil, and make it eaſy to impoſe upon them in thoſe Matters by any ſpecious Pretences whatſoever? Thus when the* Pro-
Eſa. 28. 7, 15. phets erred in Viſion, and ſtumbled in Judgment, *then was it that* they made Lyes their Refuge, and under Falſhood hid themſelves: *When the* Watchmen *of* Iſrael *were* all blind, and could not underſtand, *then did*
Eſa. 56. 10. 57. 3, 4. *the People become a Seed of* Adulterers, inflaming themſelves under every green Tree, with Idols. *When* the Prieſts ſaid not where is the Lord, and they that hand-
Jer. 2. 8, 13. led the Law knew him not, *then did* the People commit two Evils, forſaking the Fountain of living Waters, and hewing them out Ciſterns which can hold no Waters: *When the* Paſtors *were* become brutiſh and
Jer. 10. 21. knew not the Lord, *then was it that their* Flocks *were* ſcattered: *When the* Scribes *and* Phariſees *had got the Government of Religion, and religious things into their Hands, our* Saviour *informs us that* the
Matth. 15. 14. blind led the Blind, and both *were in the greateſt Danger of* falling down into the Ditch; *That* the Key of Knowledge *was then* taken away, *and the Peo-*
Luke 11. 52. *ple left* as Sheep without a Shepherd, *and then did*
Mark 6. 34. vain Traditions, *and corrupt Interpretations of the* Scriptures *mightily prevail.*

St.

St. Basil *in his Epistle to* Gregory *the* Divine, *tells him there was* little Help to be expected from the Pride of the Western Church, οἱ τὸ γε ἀληθὲς ὅτε ἴασιν, ὅτε μαθεῖν ἀνέχονται, who neither knew the Truth, nor will endure to learn it, *but* being prepossessed with Lyes and false Suspicions, they do now, as they did before, in the Case of *Marcellus*, πρὸς τὰς μὲ τ' ἀλήθειαν αὐτοῖς ἀπαγγέλλοντας, φιλονεικοῦντες, τ' δὲ αἵρεσιν δι' ἑαυτῶν βεβαιώσαντες, contending with those who shew them the Truth, and stablishing Heresy by themselves: *And again*, I would write, *saith he*, αὐτῷ τῷ κορυφαίῳ, to their Head, but only enigmatically touching Ecclesiastical Affairs, ὅτι ἔτε ἴασι τῶν παρ' ἡμῖν τ' ἀληθειαν, ἔτε τ' ὁδὸν, δι' ἧς ἂν μάθοιεν, κατα δέχονται, for they neither know the Truth of our Affairs, nor do they take the Way to learn it. *And agreeably to this Complaint we find the* Arians *in the* Council *of* Ariminum, βεκολήσαντες δι' ἁπλότητα, deceiving the Western Bishops, because of their Simpleness; *and the* Historians *telling us, That* φενακισθέντες συνέγραψαν, they were bubbled by them into a Subscription. Sozomen *informs us of the Three hundred* Western Bishops *met at* Milan, *that they consented to the Deposition of* Athanasius, through Fear, ἢ ἀπάτῃ, ἢ ἀγνοίᾳ τῶν ὄντων, or Fraud, or Ignorance of what they were about. *And in the general* Theodoret *informs us that the* Arians *made it their Business*, φενακίσαι τὸς Ἑσπερίους ἁπλοῖς ἤθεσι κεχρημένους, to gull the Western Bishops by reason of their Simplicity. *Again, That Ignorance in the People, renders them easy to receive any thing which is imposed upon them as Matter of Revelation or Devotion, or under the venerable Name of* a Tradition of the Church, a Doctrine of the Holy Fathers, or a Definition of a Council, *will be evident, if we consider that being once*

Ep. 10. *p.* 54.

Theodoret. Hist. Eccl. l. 2. *c.* 16.

Hist. Eccles. l. 4. *c.* 9.

Hist. Eccles. l. 2. *c.* 15.

bereft of the Aſſiſtance of the Holy Scriptures, *they have no Principle left them by which they can examine, no Judgment to diſcern the Truth, or Falſhood of any thing which comes propoſed to them under theſe ſpecious Colours, and ſo they are not qualified to judge of, or in Capacity to diſcover the Cheats thus put upon them. Accordingly we find, that in the Times of Ignorance, the People*

1 *Cor.* 12. 2. *were* carried away after dumb Idols, even as they were led, *and were cajol'd into the moſt* ſuperſtitious, *vile, unnatural and cruel Practices, under the ſemblance of paying their religious Worſhip to their* Heathen Deities.

Now of the prodigious Ignorance of thoſe Ages in which moſt of the Romiſh *Doctrines were introduced, or elſe* conciliarly *were eſtabliſhed, and ſo advanced from Opinions and Practices permitted in ſome places, to* Articles of Faith *and* Rules of Manners, *we cannot reaſonably doubt, when we find the* Second Nicene Council *making a* Canon, *That he who was* promoted to a Biſhoprick ſhould be well acquainted with his Pſalter, that ſo he might be able to inſtruct his Clergy in it, *and that* the Metro-

Conc. Nic. 2. *Can.* 2. politan ſhould ſtrictly examine whether he were ſufficient to read the Canons, the Goſpel, the Epiſtle, and the reſt of the Scriptures diſcreetly, and not imperfectly;

Cent. 9. *when the Enquiry made by the* Biſhops *in their Viſitations was,*

Regino de Eccl. Diſcipl. p. 28, 29. 1. Whether the Prieſt did, *pleniter intelligere,* fully underſtand the Expoſition of the Creed and the Lords Prayer.

2. *Si bene intelligat,* Whether he well underſtood the Prayers, the Preface, and the Canon of the Maſs.

Si

Si Epiſtolam & Evangelium bene legere poſſit, Whether he could well read the Epiſtle and Goſpel: *And when* Baluzius *ſaith, ea erat ſæculi iſtius infelicitas, ut neceſſe erat Preſbyteros ab Epiſcopis interrogari utrum bene legere poſſent*, the Infelicity of that Age made it neceſſary for the Biſhop to ask whether the Prieſts knew how to read well; *and that this happened not only to the inferiour Clergy, ſed etiam in illis interdum qui ad ſummum Sacerdotium eligebantur*, but ſometimes alſo to them who were choſen to the Office of Biſhops, *as* Carolus Calvus, *and the* Biſhops *of the* Council of Valence *complain*; when good Learning periſhed almoſt throughout *Europe*, Barbarity prevailing every where, *ſaith* Balæus: *When* all the Prieſts had abandoned the Scriptures, appointed for Man's Salvation, and were blind Guides, going before the Blind to Perdition, *ſaith* Honorius Auguſtodunenſis: *When* the Biſhops, Prieſts, and Miniſters of the Church were ignorant almoſt of all things, and the *Waldenſes* carried the Vogue among the People by their Learning, and were admitted by the Prieſts to preach publickly, not that they approved their Opinions, but becauſe they were inferiour to them in Learning, *ſaith* Jacobus de Riberia: *When* he that had learned nothing became a Teacher of others, and though he were like the ſounding Braſs, and tinkling Cymbal, uſurped the Office of a Teacher, being an unprofitable Trunk, and a dumb Idol, *and* they who were ignorant of the Holy Scriptures, uſurped that Burthen of Dignity which they could not bear, *ſaith* Petrus Bleſenſis: *When* there neither appeared Piety or Learning in the Clergy, *ſaith* William, *Biſhop of* Paris: *When* the Pope appointed to almoſt all eccleſiaſtical Dignities, Men ignorant of the Holy

Not. in Regin. p. 540.

Cent. 11. *p.* 152. *Cent.* 12.

De Prædeſt. & lib. Arbitrio. l. 2.

In Collect. de Urb. Toloſ. Cent. 13.

Ep. 23.

Lib. de Collat. benefic. Cent. 14.

Holy Scriptures, Idiots, and Unlearned, who knew not the Language of the People over whom they preſided: *When* not one among Ten of the Biſhops, Arch-Biſhops, Patriarchs of Provinces, were ſufficiently inſtructed in Divinity, *ſaith* Marſilius *of* Padua: *When* the Church was eclipſed with the black Miſt of Ignorance: *When* the Biſhops ordained Men whom they knew to be unlearned, and unfit, and being Idiots ſuffered themſelves to be made Biſhops, *ſaith* Alvarus: *When* it often happened through the Defect, Negligence, and deceit of them, to whom, by the Biſhops, was committed the Examination of Perſons to be ordained, that Men Unlearned, and altogether Ignorant, were preſented as fit to the Biſhops, and ſo ordained by them, *ſaith the* Council *of* Toledo: *When* ſuch Men were admitted to the Prieſthood, and other Holy Orders, as were Idiots, Unlearned, and ſcarce able to read though waywardly, and without Underſtanding, not knowing when they read or prayed, whether they bleſſed God or blaſphemed him: *When* the Church was ſtock'd with ignorant and wicked Men, and no Man learned in the Scriptures was advanced to great Dignities: *When* the Pariſh-Prieſts could not read, and ſcarce knew *A* from *B*, and knew not the Words, much leſs the Things they read, *ſaith* Clemangis: *When* Biſhops of good Life and Doctrine were not choſen any where, but carnal Men, and ignorant of ſpiritual Things, *ſaith* Gerſon: *When* ignorance of Tongues, and all parts of good Language, and neglect of the Study of Scriptures, were the Vices of the Age, *ſaith* Mirandula: *When* every where there was ſo great a Neglect of the Word, as made it neceſſary that Faith ſhould Periſh, *ſaith* Eſpencæus: *When* neither Greek nor Hebrew, *the only Languages in which*

Defenſor pacis l.2. c.24.p.354, 355, 356.

De planctu Eccl. l. 2. cap. 5. & 20. Cent. 15.

A. D. 1473. apud Bin. To. 8. p. 1053. cap. 3.

De corrupto ſtatu Eccl. c. 11, 12, 13, 25.

Declarat. de defect. virorum Eccleſ. q. 1. vid. etiam q. 22, 74. Cent. 16.

Epiſt. ad Leo 10th.

In 2. Ep. ad Tim. c. 3. p. 116.

the

the Scriptures were indited, were understood by the Divines, and the Disputers of Four Centuries, *saith* Canus: *When* it was the Custom of the Age to make Priests and Bishops out of the most unlearned and irreligious Persons, and the Bishops generally were more ignorant of the Scriptures than the People, *saith* Duarenus: *When the* Bishops *assembled in the* Trent Council *had* but little Understanding in Religion: *When* few of them had any Knowledge in Theology, *saith* F. Paul: *When* the prevailing part were both unlearned and simple, *saith* Dudithius.

Loc. com. l. 2. c. 13.

De Sacr. Eccl. Minist. & Benef. l. 1. c. 11 q. P. 153, 168.

Hist. of the Trent Council p. 784.

If therefore false Traditions *might so easily prevail, even in the first and purest Ages of the* Church, *as* Irenæus *doth inform us,* διὰ τὴν ἁπλότητα καὶ ἰδιωτισμὸν τῶν κρατούντων, by reason of the Simplicity and Ignorance of the Governours, *how much more might they carry all before them in those times of* Ægyptian *Darkness? If two or three hundred* Bishops, *in the more learned Ages of the* Church, *could be so tamely bubbled by a few cunning* Arians, *how easy might it be for Men of Credit, in the thick Darkness of those times, to lead the Blind into the Pit of Error? If the pretended* Donation *of* Constantine, *though so gross a Cheat, could obtain so long and generally, as to be urged in the* Second Nicene Council, *and put into the* Decretals? *If the* decretal Epistles, *now generally acknowledged to be Forgeries, were received as genuine for* Eight hundred *Years, insomuch that the* General Council *of* Constance *condemneth them as Hereticks who reject them, why might not many other spurious Pieces, as useful to promote* Popish *Doctrines, as these were to establish the* Pope's Supremacy *and the* Veneration *of* Images, *prevail as generally in those darker Ages? If the Credit of one* Marianus Scotus *made the whole*

Apud Euseb. Hist. Eccl. l. 5. c. 24.

Act. 2. p. 102.

Dist. 96. c. 14. Const. Imperator.

Sess. 45. & Sess. 8.

whole West, *even for Five Centuries, believe the Story of* Pope Joan, *which caſt ſo great an Infamy on St.* Peter's Chair, *why might not other things, in favour of the* Church *of* Rome, *obtain an equal Credit by like Means?*

Manual. c. 11. n. 22.

If, as Navar *declares, throughout the whole* Church *of* Chriſt, *Multos paſſim invenias nihil magis & explicite de hiſce (Symboli Articulis quos Eccleſia ſolemnizat) credere, quam Ethnicum philoſophum,* you may find every where many who explicitely believe nothing more of the Articles of the Creed, than a Heathen Philoſopher, *muſt not ſuch Men be ready to receive any thing ſuggeſted as an* Article of Faith? *Is it to be expected, that they ſhould riſe up with great Zeal in oppoſition to new Doctrines, or conveigh them by* oral Tradition *to Poſterity?* Laſtly, *If Doctrines of Faith, and Rules of Manners be to be decided, even in* General Councils, *by* Scripture *and* Tradition, *is it impoſſible for Men ſo ignorant, and void of any Knowledge of what the* Scriptures, *or* Tradition *teach, ſhould paſs wrong Judgment in theſe Matters?*

Sixthly, *New* Doctrines *and* Practices *might eaſily prevail, and ſilence all that Oppoſition which was, or would have otherwiſe been made againſt them, when Force and Violence was uſed to promote them, and to ſuppreſs the contrary Doctrines and* Traditions: *For though Force can do nothing to the Conviction of the Conſcience, or to clear up the Underſtanding; nor can the Fire or the Faggot give new Light unto it, yet have thoſe things a very powerful Influence upon the Fearful, the Lovers of the World, and of the Comforts of it, to engage them outwardly and hypocritically to profeſs what they do not believe, and to deny, conceal, or not profeſs what really they do believe; hence doth the* Scripture *ſo often teach us, that when*

when Perſecution *did* ariſe for the Truths Sake, *the* ſtony Ground would be offended, *that becauſe Trouble would abound*, the Love of many would wax cold. *Hence the* Apoſtles *were ſo ſollicitous to arm their* Proſelytes *againſt theſe fiery Trials, ſo frequent in their Exhortations to Patience and Perſeverance, ſo deſirous to know the Conſtancy of their Faith, ſo careful that they might not* be moved *by their* Afflictions: *Hence alſo, under the* Heathen Perſecutions, *we find ſuch ſad and numerous Examples of* Apoſtacy. *St.* Cyprian *complains, that by the Fury of the* Decian *Perſecution* Chriſtianity *was* much weakened, *that they* were very few who then ſtood firm, but they who languiſhed were very numerous, *that* the Church then with Tears lamented the Fall of very many, *that there was then* a manifold Decay of that once numerous People which profeſſed the Chriſtian Faith; *yea, that even* at the firſt Onſet of the threatning Enemy the greateſt Number of the Brethren betrayed their Faith. Dionyſius *of* Alexandria *informs us, That* when the Edict of the Emperor came forth, all the Chriſtians were wonderfully terrified; *that preſently through this Fear,* πολλοὶ τῶν ἐπιφανεστέρων ἀπίντων, many of the moſt celebrated Chriſtians came in to the impure and prophane Sacrifices, ſome being called by Name, ſome brought thither by their Friends, ſome by their Office, *or the* Example *of others*; ſome of them ſo pale and trembling, as if they had not come to ſacrifice but to be ſacrificed; ſome came boldly, denying they had ever been Chriſtians; ſome fled, and others being caught, clap'd into Priſons and into Irons, preſently abjured the Faith; others, as ſoon as they were brought before the Judges: And, *Laſtly*, others when they had ſuffered Torment valiantly for a while, at length grew

Matth. 13. 21. *Matth.* 24. 12. *Hebr.* 11. 32--36. 1 *Theſſ.* 3. 3, 5. *Ep.* 11. *p.* 23, 26. *Ep.* 10. *p.* 22. *De lapſis* §. 3. & §. 5. *p.* 123, 124. *ed. Oxon.* *Apud. Euſeb. Hiſt. Eccl. l.* 6. *c.* 41.

weary and renounced. *In the Perſecution under* Dio-
Ibid. l. 8. *c.* 3. cleſian, Euſebius *ſaith that* μύριοι, Myriads out of Fear fell preſently ἀπὸ πρώτης προσβολῆς at the firſt Aſſault; *and what then may not be expected of this Nature in the declining Ages of the* Church, *when that ſtrict Diſcipline and ſelf-denial, which prepared the* Chriſtians *of that Age for Sufferings, was laid aſide: That Love of God, which then was fervent, waxed very cold; and that Iniquity, which renders it impoſſible Men ſhould be willing to depart this World, and to appear before their righteous Judge, ſo much abounded.*

This was the Method which the Arians *uſed for Propagation of their* Hereſy. *For* Socrates *informs us,*
Hiſt. Eccl. l. 2. *c.* 27. *p.* 118. *that in the Reign of* Conſtantius *the* Perſecution fell upon the Orthodox, κατὰ πᾶσας μὲν τὰς ἀναπολιήτους πόλεις, through all the Cities of the *Eaſt*, *that* they were baniſhed from their Churches, and were afflicted with all kinds of Torments, *and that* the Force then uſed was no leſs than formerly was exerciſed by Heathen Emperors to compel Chriſtians to worſhip Idols. *And when after the Death of* Conſtantine, *the Empire of the* Weſt *fell into his Hands, he uſed the like Severity there alſo. Now the direful Effects of this Perſecution appeared not only in the Fall of the great* Hoſius, *who by*
Ib. c. 31. *p.* 127. *this Violence was* conſtrained to ſubſcribe the Decrees of the Council of *Sirmium*, *but even in the generality*
Theodoret Hiſt. Eccl. l. 2. *c.* 13. *Soz. l.* 4. *c.* 9. *of the* Church Governours; *for when* Conſtantius, *the more effectually to move* Pope Liberius *to conſent to the Condemnation of* Athanaſius, *tells him, That* πᾶσα ἡ οἰκουμένη κατεψηφίσατο ὡς περὶ ἀνοσιώτητος αὐτοῦ, the whole Empire had condemned him as a wicked Man, Liberius *anſwers that they had done this,* διὰ φόβον καὶ ἀτιμίαν τὴν πρός σου, out of Fear of him, and the Diſhonour
Sozom. ibid. which

which he threatned to them, *and the ſame Motive, after a little Exile, prevailed with him alſo. Moreover a great part of the* Biſhops *who met at* Ariminum *declared for the* Nicene *Faith, as being that which* they could not alter unleſs they would prove themſelves ſpurious Children, and Accuſers of the Fathers; *and yet they being carried thence to* Nica *in* Thracia, δεδεγμένοι, they being terrified, conſented to expunge the Words *of* Subſtance *and* Conſubſtantial, *and only to aſſert* τὸ ὅμοιον, *that* Chriſt was like in Subſtance to the Father, *and* οἱ μὲν δείσαντες, οἱ δὲ φενακισθέντες συνήνεσαν, ſome out of Fear, and others out of Ignorance, ſubſcribed. *St.* Hilary *informs us, that* the Biſhops met at *Ariminum*, being tired out with long Delays, *& minis imperatoris perterriti, damnarunt integram fidem quam antea defendebant, & ſuſceperunt perfidiam quam antea damnaverant*, and terrified with the Threats of the Emperor, condemned that Faith they had before defended, and received that Falſhood which they had before condemned. Sozomen *alſo tells us of Three hundred Weſtern* Biſhops *met at* Milan, *who* διὰ δέος, ἢ ἀπάτην, ἢ ἀγνοίαν, either out of Fear, or Fraud, or Ignorance, conſented to the Depoſition of *Athanaſius*. *And this doubtleſs, gave Occaſion to* Vincentius Lirinenſis *to ſay that, cunctis prope Latini Sermonis Epiſcopi*, almoſt all the Weſtern Biſhops were by Fraud or Force deceived, *and that* the Poyſon of Arianiſm, *pene orbem totum contaminaverat*, had defiled almoſt the whole World; *to* Jerom *to complain, that it had* poſſeſſed all the *Eaſt, and that* the whole World, *Arianum ſe eſſe miratus eſt*, admired that it was become Arian; *to* Nazianzen

Theodoret Hiſt. Eccl. l. 2. c. 15, 16, 18.

Fragm. p. 482.

Hiſt. Eccleſ. l. 4. cap. 9.

Commonit. c. 6.

Epiſt. ad Pam. adv Error. Joh. Hieroſ. F. 59.

Orat. in Athan. quæ eſt Or. 21. p. 387. *to confeſs that,* πλὴν ὀλίγων ἄγαν, except a very few, which either becauſe of their Vertue reſiſted, or for their Obſcurity were contemned, all obeyed the times, ſome being Ring-Leaders in the Impiety, ſome being circumvented by Fear or Gain, Flattery or Ignorance. *And to omit the Complaint of* Ep. 142. Theodoret, *That in the* Epheſine Council, *ſtyled* λῃςρικὴ, *moſt of the* Biſhops βιαζόντες συνέδεντο, were moved to conſent by Force, and by their Subſcriptions confirmed a new Hereſy: *To omit the* Socr. Hiſt. Eccl. l. 4. c. 17. *Perſecution of* Valens, *which expelled, ſaith* Socrates, almoſt all the Biſhops of the *Eaſt* out of their Sees, *and where the* Biſhops *were not* valiant, *had ſuch ill Influence upon the People, that they all turned* Lib. 6. c. 21. τ πρότερας δόξης, from their former Sentiments *to* Arianiſm: *to omit I ſay, theſe Inſtances,*

It is a wonder to conceive what Force the Edicts of Baſiliſcus *had to engage the* Patriarchs, *and* Biſhops *of that Age to renounce, and* Anathematize *the* General Council *of* Chalcedon. Baſiliſcus *in his* Encyclical Epiſtle *commands all* Biſhops to be content with the Nicene Faith, and to Anathematize, Evagr. Hiſt. Eccl. l. 3. c 4. p. 336, 337. πάντα τὰ ἐν Χαλκηδόνι ἐν ὅρῳ πίσεως, ἢ ἐκθέσει Συμβόλων εἰρημένα, ἢ πεπεαγμένα, all things done and ſpoken in the Synod of *Chalcedon* about the Definition of Faith, or Expoſition of the Symbols; *to* ſubſcribe to his Epiſtle, and wholly to reject the Council of *Chalcedon*; *threatning* Depoſition to the Biſhops and Clergy who ſhould refuſe Obedience Ibid. p. 338. to his Commands; *whereupon* Five hundred Biſhops preſently ſubſcribe, τ Λέοντ. τόμον, ἢ τ ἐν Χαλκηδόνι Συνόδον ἀποκηρύξαντες, condemning the Epiſtle of Pope *Leo*, and the Synod of *Chalcedon*. *Among them*

them were the Biſhops *of* Aſia, *profeſſing to the* Emperor, *that* they ſubſcribed μετὰ πάσης χαρᾶς καὶ προθυμίας, with all Readineſs and Gladneſs; *and yet, quickly after the Death of* Baſiliſcus, *they beg Pardon for ſo doing of* Acacius, *alledging that they ſubſcribed* ὐ κατὰ προθυμίαν, ἀλλ' ἐξ ἀνάγκης γεγράμμασιν, καὶ ῥήμασιν, ἀλλ' ὐ καρδίᾳ σωθέμνοι, not willingly, but of Neceſſity, conſenting by their Words and Writings, but not with their Hearts. *Ibid.* *Ibid. cap. 9.*

And as this Force and Violence hath had this fatal Influence on many to deny the Truth, and to embrace, or at the leaſt profeſs the contrary, ſo hath it as effectually prevailed on others to conceal the Truth, or not appear in its Defence, when they were inwardly convinced of it, leaſt they ſhould pull a Storm upon their Heads, and ſhould expoſe themſelves unto the Cenſures of prevailing Perſons, and to the Fury of their Enemies. Thus Sozomen *informs us, that* διὰ τὸν τοῦ Βασιλέως φόβον, for fear of the Emperor *Conſtantius*, both the *Eaſt* and *Weſt* ſeemed to agree in the Faith. Theodoret *informs that there* were ſome in his time who held the Truth of Apoſtolical Doctrine, τὴν ὑπὲρ τῶν κεφαλῶν δείσαντες δυναστείαν δημοσιοῦσαι ταύτην πεφεύγασι, but, fearing the Power of their Governours, they durſt not publiſh it, they ſigh, and groan for the encreaſe of Evils, but yet they are carried away with the Authors of them. Thus, *ſaith he*, I believe it is with thee, O Biſhop *Romulus*, thou art ſound in the Faith, but only out of Fear thou ſerveſt the Times. *Hiſt. Eccl. l. 4. c. 10.* *Ep. 135.*

Iſidore

Isidore Peleusiota, *also tells us, that there were some who lived* κατὰ τὸν Ἀποστολικὸν χαρακτῆρα, according to the Apostolick Rule, but they durst not open their Mouths, δεδοικότες τῶν ἀκολάστων τὸ πλῆθος, being afraid of the Multitude of the Wicked. Zacharias Chrysopolitanus, *saith, sunt nonnulli, imo forsitan multi,* there are some, yea, perhaps many, who are of the same Opinion with *Berengarius*, and yet condemn him with the Church; *which, without doubt, they did through Fear of running his Fate; whence one of their Writers tells us they were wont to say, Sic dicerem in Scholis, sed tamen maneat inter nos, diversum sentio,* Thus would I speak in the Schools, but, keep it secret, I think otherwise.

L. 5. Ep. & Ep. 126.

Monotessaron p. 309.

Paralip. ad Abbat. Ursperg. p. 448. Ed. Bas. 1569.

Let us then seriously consider how much the Church *of* Rome, *for these Five last Centuries, hath outdone all that ever* Heathen *or* Arian *Persecutors have attempted in her Severities towards those whom she is pleased to call* Hereticks. *That,*

1. *She hath taken the greatest Care for the Discovering and apprehending them, authorizing by her* papal Bulls, imperial Constitutions, *her* canon Law, *and her* conciliar Definitions, Inquisitors, Arch-Bishops, Bishops, Abbots, *&c.* to require the Magistrates Assistance in enquiring after, and apprehending Hereticks, *and* enabling these Inquisitors, *&c.* to tender a corporeal Oath to all suspect of Heresy, *that is,* of holding *any thing in Contradiction to the Doctrine of the* Roman Church, *to answer to such Questions as they shall propose, for clearing of themselves, and to condemn them as* Hereticks, *if*

Const. Innocent. 4. c. 19. Clem 4. Cons. 13. l. 18. Concil. To. 11. p. 606.

Consil. Const. Sess. 45. Bin. To. 7. p. 1121.

if they do not thus purge themſelves: That ſhe gives them Power to require the Magiſtrates Aſſiſtance in enquiring after, and apprehending Hereticks, and to engage by Oath all Earls, Barons, Rectors and Conſuls, and the whole Neighbourhood efficaciouſly to aſſiſt the Church according to their Power in this Work, and to endeavour to give Notice of ſuch Perſons and ſecure them. *Decretal. l. 5. Tit. 7. c. 5. Concil. Lat. 4. Can. 3*

2ly. *That ſhe obliges* all ſecular Powers to extirpate them, and all their Favorites, upon the pain of Excommunication, loſs of their Dominions, and being deemed Favourers of Hereticks, *and doth encourage all Men* to fight againſt, and labour to deſtroy them, by the Promiſe of Remiſſion of Sins, and a great Reward hereafter. *Conſt. Fred. 2. Concil. T. 11. p 622. Ludov. 7. Ib. p. 423. Concil. Lat. 4. Can. 3. lat. 3. cap. 23.*

3ly. *That ſhe hath decreed, That* they ſhall ſuffer Excommunication, with all the Conſequences of it, loſs of Goods, and when impriſoned, any Puniſhment which doth not diminiſh their Members, or endanger their Death, *and that* after Sentence paſſed upon them, they ſhall be puniſhed with Death, and want of Chriſtian Burial. *Concil. lat. 3. c. 27. Quartum can. 3. Conſtan. Seſſ. 45. Bin. T. 7. p. 1121. Conſt. Freder. 2. Concil. T. 11. p. 619, 621. Ludov. 7. p. 423.*

4ly. *That for the Execution of theſe Puniſhments,* without Delay or Relaxation, or enquiry into the Juſtice of them, all Governours ſhall have a Copy of thoſe Laws, and ſhall aboliſh all that contradict them, *and* at their Entrance on their Government, ſhall ſwear to execute them; *and* ſuch as will not execute them, or are remiſs in doing it, ſhall loſe their Office, have their Juriſdiction interdicted, *and* be proceeded againſt as Favourers of Hereticks. *Conſt. Innocent. 4. Clem. 4. Alex. 4. decretal. l. 5. T. 2. c. 9, 11. Concil. Toloſ. c. 7. Albienſ. c. 7. Concil. T. 11. p. 428, 723. vide ibid. p 698, 726, 727.*

Again,

Again let us ſeriouſly conſider farther.

1. *That it was in thoſe Ages deemed* Hereſy, *to contradict the* Doctrine of the Roman Church; *or in the Language of the* Council *of* Conſtance, *de fidei Articulis aliter ſentire aut docere quam Sancta Romana Eccleſia & Univerſalis prædicat,* to think or teach otherwiſe of the Articles of Faith than the Holy Roman or univerſal Church preacheth and obſerves.

Seſſ. 45. Edit. 1499.

2*ly. That when* Tranſubſtantiation *was eſtabliſhed in the* Fourth Council *of* Lateran, *then were alſo made the ſevere and ſanguinary Decrees now mentioned againſt* Hereticks, *to force Men againſt all the Evidence of Senſe and Reaſon to profeſs that* Article.

3ly. *That the* Council *of* Conſtance *having eſtabliſhed the Practice of* Communion in one kind for a Law, *it concludes with a* Decree, *enacting all the aforeſaid Puniſhments againſt* Hereticks, *viz. Againſt thoſe who believe not* the Supream Authority of the Pope over the Church, the Infallibility of general Councils, the Doctrine of Tranſubſtantiation, the Lawfulneſs of Communion in one kind, the neceſſity of auricular Confeſſion, the Power of the Pope to conferr Indulgences, the lawfulneſs of venerating Reliques, and the Images of Saints, *&c.*

Seſſ. 45.

4ly. *That in theſe perſecuting Ages Men were afraid to profeſs what they believed, or to oppoſe themſelves againſt the Torrent of their Adverſaries; thus* Petrarch *declares, That* he durſt ſcarcely ſpeak the Truth for fear of Enemies: Clemangis, *That* Men followed the erring Herd, willingly embracing falſe things

Libro ſine Titulo Epiſt. 11. *Epiſt. de Egreſſu ex Babylone p.* 177.

things for true, and desiring rather to be mad with the multitude, than to be wise alone with danger and derision. Erasmus *confesseth*, That there were some things received in the Church, *quæ magno Religionis Christianæ bono mutarentur*, which to have changed would tend to the great good of the Church; *but being desired to put his helping Hand to the Work, he saith*, per alios ego fieri malim, quam per me; I had rather others should do this than my self: *And that*, 1. *Out of fear that by attempting it he might create a Tumult and Sedition in the* Church, which, *saith he*, I so much abhor, , *ut veritas etiam displiceat seditiosa*, that even Truth purchased by Sedition is displeasing to me. 2. *Out of the sense of the great hazzard he should run, and the little hopes he had of good success:* I should be more free, *saith he*, could I see hopes of success; but, *dementiæ est tibi perniciem accersire si nulli prosis*, it is madness to destroy my self, when I cannot profit any by it. *Apud Hottinger. Hist. Eccl. Sect. 16. Part. 2. p. 24, 25, 29*

I say whosoever weighs these things will be convinced, that by these cruel methods great Errors might prevail without much contradiction; and many Ancient, but decryed Truths might lie concealed, and stifled in the breasts of Learned Men, expecting a more favourable opportunity to bring them forth. For if the severity of Heathen *and* Arian *Persecutions had such sad Effects upon so many in the most pious and learned Ages of the* Church, *whilst they continued to be exercised; these* R. Cruelties *being confessedly exercised for almost Five whole* Centuries, *might easily engage the generality of Men, in the more Ignorant and Vicious Ages of the* Church, *to own the corrupt Doctrines and Practices her* Governors *had introduced, or to abstain at least from making any free and publick opposition to them.*

To conclude: These being the chief Causes which naturally tend to the Introduction of new Practices and Doctrines, viz. 1. False Rules and Measures used for Disquisition of the Truth; *from which it is not to be wonder'd that false Conclusions should arise: Or* 2. True Rules misapplied and misconstrued, *and therefore actually false to them who thus mistake the Purpose of them.* 3. The Admiration of the Persons, and the Reverence of the Authority of Men subject to like Mistakes and Errors with us. 4. The Advantages we may obtain by the promoting of some Doctrines, *the Tendency they have to the gratifications of our Avarice, our Pride and love of Empire and other sinful lusts.* 5. The Corruptions in our Manners which dispose and fit us for Delusions. 6. That Ignorance and Negligence in reference to Sacred things which rendereth us an easy prey to the Deluders subtilty. 7. *Lastly*, The Force, and Terror, and Torments, and Punishments which may be used to affright us into an outward, and Hypocritical profession of what we do not from our hearts believe, or a concealment of our inward Sentiments; *I Say, these being the chief inducements to a change in Doctrine, or in Practice, and all these things so palpably, and frequently concurring to the establishment of the New Doctrines, and the supposed Traditions of the* Church *of* Rome, *what wonder is it that they should so mightily obtain in the dark Ages of the World, and by those methods carry all before them?*

And truly 'tis so evident that upon the concurrence of those circumstances, the true Faith might decay; and Error might be introduced in the Western Churches, *that the* Historians, *and* Writers *of those dark and evil Ages do confess it actually was so*: *That* the Priests brought

Carol. Mag. Cent. 8.

into

into the Church ſuch Doctrines as were never known to Chriſt and his Apoſtles; *That* this was *tempus peſſimum, in quo defecit ſanctus, & veritates diminutæ ſunt a filiis hominum*, the worſt of times, in which the Holy man failed, and Truth was diminiſhed from the ſons of men; *That the* Ancient Traditions were then proſcribed; *That* the Chriſtian Faith extreamly did begin to fail, and decline from its former vigor; neither the Sacraments nor Eccleſiaſtical Rites being obſerved; *That* the Holy Philoſophy by the ſubtile interpretation of Sycophants began to be corrupted, poluted, violated with human Inventions, and old wives Fables; *That* the ſpark of Faith began to wax exceeding cold, and was almoſt reduced to aſhes, ſo that it ſcarce did ſparkle; *That* the Church was eclipſed with the black miſt of Ignorance, Iniquity and *Error*; *That* they did not only not receive ſound Doctrine, but bitterly perſecuted all that reſiſted the madneſs of their wills; And *that* following the erring herd, men willingly embraced falſe things for true; *That* the variety of Pictures and Images occaſioned Idolatry in the Simple; *That* Apocryphal Scriptures, Hymns and Prayers were brought into the Church to the great hurt of *Chriſtian faith*; *That* there was much Superſtition in the Worſhip of Saints, *and many* Obſervations without all ground *or* reaſon; Credulity in believing things concerning the Saints reported in the uncertain Legends of their Lives, dubious opinions of obtaining Pardon, and Remiſſion of Sins by ſaying ſo many *Pater Noſters* in ſuch a Church before ſuch an Image, *as* if in the Scripture, and Authentick Writings of Holy Men, there were not ſufficient directions for all Acts of Piety, and Devotion, without theſe fabulous and frivolous additaments; *That*

Rolwink. ad A. Chriſti 884.

Baron. A. D. 912. *Carthuſ. faſciculo temporum ad A.* 1000. *Apol. Clerus Leod. A.D.* 1066 *Matth. Paris in Hen.* 3. *ad A.D.* 1237. *p.* 438. *Alvar. Pelag. de planctu Eccl. l.* 2. *c.* 5. *Cent.* 14.

Clemang. de Egreſſu ex Bab. p. 177. *Cent.* 15.

Gerſon de defect. Eccleſ. Vitorum 30. *idem de direct. Cordis. Conſid.* 16.

Ibid. Conſid. 29, 30.

Dial. Apol. Judicium de Can. Conſt.

ſundry lewd aſſertions, prejudicial to the States of Kings and Princes, could not be condemned in the Council of *Conſtance*, though many great ones much urged their condemnation, by reaſon of a mighty Faction which prevailed in it; *That* exorbitant Abuſes and Errors which were crept into the Church found no amendment, nor was a Reformation in things concerning *Faith*, and Religion, *Doctrine*, and Manners to be expected till the Secular Powers took it in hand; *That* Pagan Abuſes, and Diabolical Superſtitions were ſo many at *Rome* that they could not well be imagined; *That* they were fallen with one conſent from Religion to Superſtition, from Faith to Infidelity, from *Chriſt* to *Antichriſt*; *That* there was ſuch a neglect of the Word, as made it neceſſary that Faith ſhould periſh; *That* the Faith and Religion Preached by *Chriſt*, and ſettled afterwards by his Apoſtles and cultivated by their Epiſtles, is ſo different a thing from that Chriſtianity that is now profeſſed, and taught at *Rome*, that if theſe Holy Men ſhould be ſent again by *God* into the world, they would take more pains to confute this Gallimaufry, than ever they did to preach down the Traditions of the Phariſees, or the Fables, and Idolatry of the Gentiles, and would in probability ſuffer a New Martyrdom under the Vicar of *Chriſt* for the ſame Doctrine which once animated the Heathen Tyrants againſt them. *He that deſires to read more of the Confeſſions made by the few comparatively learned of theſe Ages of the corruptions both in doctrine and manners, and the prodigious ignorance which then obtained, may find more than enough in a book Styled,* Catalogus teſtium veritatis, *and* Morney's Myſtery of Iniquity.

Ibid.

Card. Camer. de Squal. Eccleſ. p. 34.

Cent. 16.

Biſhop of Biton-to *and* Eſpencæus *Vide Supra.*

Machiavil Epiſt. ad Zanob. Buon Delmont before his works in Engliſh.

OF

OF TRADITION.

The State of the Question.

CHAP. I.

1. *It is acknowledged, that a Doctrine is neither more or less the Word of God for being written or unwritten*, §. 1. 2dly. *It is proved, That the assurance which we have that Scripture is the Word of God, is greater than can be produced for any pretended Traditions of the Church of* Rome. *The Grounds of this assurance are*, 1. *The necessity that the Word of God should be preserved in some Records, and the certainty we have that actually it was so.* 2. *That the Records of the* New Testament *averr, That they were written by the Servants and Apostles of our Lord, whose Names they by a general and uncontrouled Tradition bear, and so by Men assisted with the Holy Ghost, and writing the Commandments of the Lord.* 3. *That the matter of them is worthy of the God of Heaven to reveal.* 4. *That they were owned, read, and appealed to as such by all Christians.* 5. *The* Jews *and Heathens made their Objections against Christianity out of them, and attempted the ruine of the Christian Faith by destroying them; and that none of these particulars agree to the Traditions of the* Church *of* Rome *rejected by us*, §. 2. *For farther Explication of the Question observe*, 2dly. *That our Dispute with the Church of* Rome *is chiefly about doctrinal, and not historical Traditions*, §. 3. *The uncertainty of historical Traditions, shewed*, 1. *In the Instance of our Lord's Birth,* Clauso utero, §. 4. *Of his Age*, §. 5. *Of the penetration of his Body through the Doors and the Stone of the Sepulchre*, §. 6. *Of the Story of the Phœnix*, §. 7. *And of the Cells of the Seventy Interpreters,*

terpreters, §. 8. *Observe* 3dly. *That we contend not with the Church of* Rome *touching Ecclesiastical Traditions concerning Ceremonials and unnecessary Observations, but only touching necessary Rules of Faith and Manners*, §. 9.

FOR the right stating of this *Question*, let it be considered,

§. 1. 1. That we acknowledge, That *a Doctrine is neither more or less the Word of God for being written or unwritten*, for that Word which our *Saviour* spake unto the *Jews*, was for a time unwritten, and yet was nevertheless the Word of God, because not written: We also say there is no reason to dispute, *Whether the written or unwritten Word of God*, when equally known to be so, *is most to be relied on*: For the Word of God being therefore believed, because known to us to be the Word of God, must equally be believed in that Case, whether it be written or unwritten. We do not therefore quarrel with Concil. Trid. Sess. 4. the *Church of Rome* for saying, "That the *Traditions* which "proceeded from the Mouth of *Christ*, or his *Apostles* speaking "by the *Holy Spirit*, and preserved by a continual Succession in "the *Catholick Church*, are *with the same Reverence and pious* "*Affection to be received* as what they writ. But only desire them to prove the things which they affirm, and we deny to have been thus delivered, and then we promise to receive them as the Truths of *Christ*. And because *Mr. M.* hath the Con- P. 397, 398. fidence to say, "That *our Ministers usually so confound the Busi-* "*ness, that they make their Auditors even to startle when they tell* "*them that we hold Tradition equal to Scripture, whereas if they* "*meant to deal really they should say what the Truth is, that we do* "*indeed equalize Tradition to Scripture, and that we have all reason* "*to do so.* To let him see how little reason he had to accuse us of corrupt Dealing in this Matter, I will faithfully transcribe the Assertions of our most able Writers touching this Sect. 16. n. 20. Point. *Archbishop Laud* declares, That *the Voice and Tradition of that Church which included in it Apostles, Disciples, and such as had immediate Revelation from Heaven, was Divine*; and *the Word of God from them is of like validity written or delivered.* Duct. Dubit. *Bishop Taylor* owns, That Tradition would be *of the same use* §. 2. c. 3. P. 484. *as Scripture is, if the Tradition were from Christ and his Apostles,*

and

and were as Certain as Universal, as Credible as that is by which we are told that Scripture is the Word of God.

We willingly grant, saith Mr. *Chillingworth*, *the Church to be as Infallible in her Traditions as the Scripture is, if they be as Universal as the Tradition of the undoubted Books of Scripture is.* And again, *The Tradition of the Church you say must teach us what is Scripture, and we are willing to believe it; and now if you make it good unto us that the same Tradition down from the Apostles hath delivered from Age to Age, and from Hand to Hand any Interpretation of any Scripture, we are ready to embrace that also.* Chap. 3. §. 45. vid. Chap. 2. §. 53, 88. *Answer to the Jes. p. 35. Rat. p. 168, 210, 216.*

So also *Bishop Usher* and *Doctor Stillingfleet* in his *Rational Account* frequently. And therefore *R. H.* who was better acquainted with our Writings than *Mr. M.* declares, "That "Protestants acknowledge a sufficient certainty of the Tra- "dition concerning Scripture, and consequently concerning all "the Articles of Christian Faith that are built on Scripture, "upon which ground also they freely grant, N. B. That if "any other point wherein they dissent from *Catholicks* can be "proved by as Universal a Tradition as that of the *Scriptures*, "they will subscribe to it. We therefore manifestly do agree with *Chrysostom*, *Oecumenius* and *Theophylact*, when they say, That *the things delivered by the Mouth of the Apostles, and by their Writings are*, ἀξιοφύλακτα ἀμφότερα, *both worthy of Observation.* That, ὁμοίως κἀκεῖνα κἀ ταῦτα ἴσην ἀξιόπιστα, *both equally deserve to be credited*, when we have equal certainty of both, and therefore these passages are vainly cited against us by Mr. *M.* Let him once prove that the same Tradition tells us, That the *Apostles* delivered the Points in Controversy betwixt us and the *Church* of *Rome* as Divine Verities by word of Mouth only, and we are all his Humble Servants. Guid. Disc. 3. c. 11. p. 157. Oecum. in 2. Thess. ij. 15. Chrysost. ibid. & Theophylact.

§. 2.

But alas he knows how vain and how impossible an attempt this would be, and therefore thinks it better boldly to assert what he can never prove, by saying, That *our best and only assurance that the Scripture is the Word of God, is that all the Christian world saith so; but the same Tradition which tells us this tells us also, that the Apostles delivered these, and these Points to us as Divine Verities by word of Mouth; viz.* All the Traditions received as *Apostolical* in the *Roman Church*. Now to reflect a little on this false Assertion, and to expose this way of Arguing. P. 399.

1. Put it into the Mouth of a *Jew*, and it thus pleads for thoſe *Traditions* which our *Lord* condemned, and by which they condemned him. *The beſt and only Aſſurance which you* Jewiſh Chriſtians *can have, that the Scripture* of the Old Teſtament *is the Word of God, is that all* the Jews *ſay ſo; but the ſame Tradition which tells us this, tells us alſo,* That *Moſes* and the Prophets *delivered theſe, and theſe Points to us as Divine Verities by word of Mouth,* which your *Jeſus* rejected as vain *Worſhip*, and as the
1 Pet. i. 18. *Doctrines of Men*; and your St. *Peter* mentions, as Traditions received from our Fathers; though he ſtiles them *vain*; you therefore muſt have equal Reaſon to receive thoſe Traditions which condemn your *Jeſus*, and ſhew he could not be the true *Meſſiah*, as to own thoſe *Scriptures* of the *Old Teſtament*, which, ſay you, Propheſied of him.

2. Though we grant the Atteſtation of the whole *Chriſtian* World to be a very good aſſurance of any neceſſary Article of *Chriſtian* Faith, yet have we more aſſurance that the *Scriptures* are the Word of God than ſo. As,

1. The neceſſity that the *Chriſtian* Revelation ſhould be preſerved in ſome Records, and the aſſurance that we have that it hath been preſerved to us in no other. The neceſſity, I ſay, that the *Chriſtian* Revelation ſhould be preſerved in ſome *Records*, for if St. *Paul* thought it neceſſary to write to the
Rom. xv. 15. Church of *Rome*, *to put them in remembrance of the Grace given to*
2 Cor. i. 13. *him*, as alſo to ſend in writing to his *Corinthians* the things which they already read and did acknowledge; and to write
Phil. iij. 1. the *ſame things* which he had taught to his *Philippians*. If St. *Peter* thought it needful to write unto the *Jewiſh Converts*, to
1 Pet. v. 12. teſtify to them, *that was the true Grace of God in which they ſtood,*
2 Pet. iij. 1. *and to ſtir up their ſincere minds by way of Remembrance.* St. *John*,
1 Jo. v. 13. *that they might know they had eternal Life*, and might *believe in*
Ver. 3. *the Son of God.* St. *Jude*, to mind them of the *Common Salvation.* If the *Evangeliſt* cloſeth his Goſpel with theſe words,
Joh. xx. 31. — *Theſe things were written that you might believe, and believing might have Life through his Name*; ſurely theſe perſons would not but think it neceſſary that the eſſential Doctrines of *Chriſtianity* ſhould be written? And who can think the *Holy Spirit* of God would have aſſiſted them to indite theſe *Goſpels* and *Epiſtles*, had he conceived it needleſs that they ſhould be written?

2. We

2. We have the plain Assertions of the *Authors* of the *New Testament*, that they were written by the Servants and the *Apostles* of the Lord, by Men who declared that the things they writ *were the Commandments of the Lord*; by Men who preached the Gospel to them *by the Assistance of the Holy Ghost sent down from Heaven*, and proved the Truth of what they said by mighty Signs and Miracles, owned even by *Jews* and *Heathens*, as well as by their *Christian Converts*. 1 Cor. xiv. 37. 1 Pet. i. 18.

3. We find the matter of them worthy of the God of *Heaven* to reveal.

4. We find them generally received as such by those who bore the Name of *Christians*, however differing in other matters; read daily in their *Assemblies*, cited in all their *Homilies* and *Sermons*, called their *Digests*, and their *God-making Books*, by appealing to which they confirmed their Doctrines, and confuted their *Adversaries*, and which they offered to be perused to the very *Heathens*: And hence we have just reason to presume, that they had Cause sufficient to believe them such.

5. We also have the concurrent Testimony of *Jews* and *Heathens* citing them as such, and thence making Objections against the *Christian* Faith, and attempting to wrest them out of the Hands of *Christians*, that so *Christianity* might be destroyed out of the World.

And lastly, We have good reason to suppose that Providence of God which was so highly interested in propagation of the *Christian* Faith, and making of it known unto the World, would not permit false *Records* of that Faith to be so early and generally imposed upon the *Christian* World.

Let us then see it proved by Mr. *M.* that the matter of those *Roman Traditions* contained in their *new Creed, is worthy the God of Heaven to reveal*, and that we have like reason to suppose *his Providence concerned about them*; let us see plain Assertions of the like Primitive *Authority*, that *they were delivered by Men assisted by the Holy Ghost*, and equal *Miracles* performed in confirmation of that Assertion; let us see a like necessity that *Christian Revelations* should be handed down by word of Mouth; a like general Reception of these *Traditions* throughout all Ages, a like appearance of them in the *Christian* Writings, or Citation of them by *Jews* or *Heathens*, and when

when this Evidence hath been produced by Mr. *M.* we ſhall be ready to Embrace and own them alſo as the unwritten Word of God.

But whoſoever undertakes this Task will find ſome of theſe things imply a contradiction, *viz.* That an Oral Tradition ſhould be neceſſary to be Recorded, or daily read in the Aſſemblies of *Chriſtians.*

P. 605. 613. That it is upon the Matter confeſſed by *Du Pin* in his Abridgment of the Doctrine and Diſcipline of the Three firſt Centuries, that ſcarcely any mention of theſe ſuppoſed Traditions can be found in the *Homilies* or Writings of thoſe Ages.

Moreover we find not in thoſe *Primitive* Ages any mention of the *Divine Original* of theſe *Traditions*, any appeal to them as ſuch, any confirmation of *Chriſtian* Doctrine, or confutation of their Adverſaries by them, nor any thing objected from them either by *Jew* or *Gentile* againſt the *Chriſtian* Faith, tho' ſince the time that we confeſs they came into the *Church*, both *Jew* and *Gentiles* have been very forward to object, as againſt other things, ſo eſpecially againſt *Tranſubſtantiation*, and the *Veneration of Images*, and the *Adoration of the Hoſt.*

Laſtly, there appears no ſuch real Excellency in them, no ſuch tendency to the advancement of true Holineſs and Goodneſs as may convince us they are *things worthy of the God of Heaven to reveal*, and which his *Providence* ſhould be concerned to preſerve, and propagate throughout all Ages.

§. 3. Diſt. 2. Moreover we diſtinguiſh betwixt *Hiſtorical Traditions* of the *Primitive* and ſucceeding *Churches*, ſuch as are the Tradition concerning the *perpetual Virginity of the Bleſſed Virgin*, the Birth of our *Lord*, or his coming forth out of her Womb, *Clauſo Utero*; his coming to his Diſciples *the Doors being ſhut*; his *Age*; the time of his preaching upon *Earth* and the like, and Traditions touching Articles of Faith, and Doctrines to be believed in Order to our being either ſound Believers or good *Chriſtians.*

Touching the firſt we ſay;

1. That we have no occaſion to diſpute with them about ſome of theſe things; and therefore what St. *Baſil* ſaith of the perpetual Virginity of the *Bleſſed Virgin*, [That *though it would not be offenſive unto Piety to ſay, That afterwards ſhe did the works of Matrimony, her Virginity being only neceſſary till the Birth of Chriſt*,

Christ, yet the Mystery being not concerned in it, we leave it unregarded and unsearched into.] We say of other matters of this nature, ἀπολυπραγμόνησα κεφαλαιώδως, *we think it best not to search curiously into them*; though that of *Origen*, Οἱ δὲ ταῦτα λέγοντες τὸ ἀξίωμα μαείαν ἐν παρθενίᾳ τηρεῖν μέχει τέλους βούλονται, *They who say these things would preserve the perpetual Virginity of* Mary, seems to insinuate that this was once but the Opinion of some Men. And they who were most zealous for it, as was St. *Jerom* against *Helvidius*, do it upon this Ground, because the contrary is not written, for thus he speaks, *As we deny not those things which are written, so we refuse those things which are not written; we believe our Lord to be Born of a Virgin, because we read it; we believe not that* Mary *was Married after her delivery, because we read it not.*

De humana Christi Gener. Tom. 1. p. 509. In Matth. Ed. Huet. p. 223.

Ut hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus, natum deum esse de virgine credimus quia legimus, Mariam nupsisse post partum non credimus quia non legimus. *Tom.* 2. *f.* 6. a.

§. 4.

2*dly*. We add, That as for the pretended *Tradition*, that our Lord came out of the Womb of the *Blessed Virgin*, without opening of it, though it seems generally to have prevailed in the Fourth and Fifth Centuries, yet doth it plainly seem to contradict the Testimony of the *Holy Scriptures*, which teach, That *when the days of her Purification were accomplished, according to the Law of* Moses, *they brought him to* Jerusalem *to present him to the Lord, as it is written in the Law of the Lord*, Every Male that openeth the Womb *shall be called holy to the Lord.*

Luk. ij. 22,23. Puram aperiens vulvam.

According to the import of which Scripture, *Irenæus* doth expressly teach, That our Lord at his Birth *opened the Womb of the Virgin.*

L. 4. c. 66. In partu suo nupsit ipsa patefacti corp. lege.

Tertullian adds, That she was a Virgin as not having known Man, but was no Virgin, *quantum a partu, at her teeming, her Womb being then opened*, according to that saying, *Every Male that openeth the Womb*, &c. *Origen*, That *Matris domini eo tempore vulva reserata est quo partus editus, the Womb of the Mother of our Lord was opened when she brought forth her Son. Clemens* of *Alexandria* evidently shews that this was in his time only the saying of some Men, attending to the Fable of the false Gospel of St. *James*, That *the Midwives after her delivery found by Inspection, that she was a Virgin*, and that others held the contrary; for, saith he, *It seemed to many, and yet seemeth, that* Mary *was by the*

Lib. de Carne Christi c. 23. vid. etiam c. 4. & 20.

Hom. 14. in Lucam Tom. 2. f. 101.

the Birth of her Son a Woman properly delivered of a Child, though she was not, λεχὼ, *a Woman properly delivered;* καὶ δὲ μετὰ τὸ τεκεῖν αὐτὴν μαιωθεῖσαν φασίν τινες παρθένον εὑρεθέντα; *for some say that being inspected by the Midwives after the Birth of her Son, she was found a Virgin. He respects,* saith *Petavius, the Old Wife's Tale, invented by some idle Trifler, which we find in* Suidas, *and in the* Proto-Evangelium S. Jacobi, *which I could wish he had no otherwise related than by way of Contempt and Derision.* Thus we learn upon what Grounds this was believed by him against the Opinion of many others. St. *Basil* grounds this Opinion upon another Story of like nature: *The Story of* Zacharias, saith he, *proves that the Virgin* Mary *was,* μέχρι παντὸς παρθένον, *an entire Virgin; for it is derived to us,* ἐκ παραδόσεως, *from Tradition, that* Zacharias *was slain between the Porch and the Altar for saying, that* Mary *was a Virgin,* μετὰ τὸ τεκεῖν Κύριον, *after the Birth of our Lord.*

Strom. l. 7. p. 756.

De Incarn. l. 14. cap. 6. §. 1.

De human. Christi Gener. Tom. 1. p. 509.

Qui hujusmodi Traditioni non credunt.

Origen delivers the same thing in the like words, *Venit ad nos Traditio quædam, Such a Tradition hath come down to us.* And *Theophylact,* λύγον ἔχει παραδοθεὶς ἡμῖν, *We have it from Tradition;* and yet *Origen* in the same place confesseth that this Tradition was not believed by others; and *Jerom* saith, That it came, *Ex Apocryphorum Somniis, From apocryphal Dreams;* and adds, That *Quia de scripturis non habet autoritatem eadem facilitate contemnitur qua probatur, Because it hath no Authority from Scripture, it is as easily condemned as approved of.*

In Matt. Hom. 26. f. 49. b.

In Matth. 23. 35.

In locum.

And thus we see the rise of this *Tradition,* which afterwards prevailed over the *Christian* World.

§. 5.

Sicut Evangelium & omnes seniores testantur qui in Asia apud Joannem Discipulum Domini, convenerunt, id ipsum tradidisse eis Joannem. *L.* 2. *c.* 39.

3*ly:* That our *Lord* lived above Fourty if not to Fifty Years, is the express Assertion of *Irenæus,* and for this he produceth *the Testimony of the Gospel, and of all the Elders of the Church, who met S.* John *the beloved Disciple of our Lord, in* Asia, *and declared that he delivered to them the same thing,* yea, saith he, *some of them saw not only* John, *but the rest of the Apostles, and heard the same things from them,* & testantur de hujusmodi Relatione, *and testifie the truth of the Relation.*

To say with *Feuardentius* upon the place, that he might have had this from *Papias,* is a very unlikely thing, for he speaks

speaks not of the Testimony of one Man, but of *all the Seniors*; not of Men who had *never seen the Apostles*, as *Papias* had not, but of them who had; he cites not *Papias*, as in the Case of the *Millennium* he did; here therefore is a solemn Declaration of a *Tradition* received from the Mouth of the *Apostles*, and attested by all the *Seniors*, and yet so far from being in the Gospel, as is pretended, that by the Gospel it may be evidently confuted; so far from being owned as such in after Ages, that upon a very slight Ground, even the saying of the *Prophet Isaiah*, That *Christ* was sent *to Preach the Acceptable Year of the Lord*; many of the *Fathers* took up a contrary Opinion, that our Lord Suffered in the Fifteenth Year of *Tiberius*, and preached One Year only. When *Jesus* came to his Baptism, saith *Clemens* of *Alexandria*, *he was about Thirty Years old, and that he was to Preach but One Year, is thus written, He sent me to Preach the Acceptable Year of the Lord*; this *both the Prophet and the Gospel, according to the plain meaning of the Words averr*, say some in *Origen*, *That our Lord Preached the Gospel but one Year*, and that *on this account it was said, that he was sent to Preach the Acceptable Year of the Lord. Tertullian* in his Book against the *Jews* saith, That Christ suffered, *annos habens quasi triginta, being about Thirty Years Old.*

Vid. Feuard. in Iren. p. 46. & 188.

Τοῦτο καὶ ὁ προφήτης εἶπεν καὶ τὸ εὐαγγέλιον, οὕτω πληροῦνται τριάκοντα ἔτη ἕως οὗ ἔπαθεν.

Strom. 1. p. 340.

Hom. 32. in Luk. f. 111.

Cap. 8.

Ἐνιαυτῷ γὰρ ἑνὶ βούλονται αὐτὸν μετὰ τὸ Βάπτισμα αὐτοῦ κεκηρυχέναι. L. 1. c. 1. p. 16.

Lactantius, *Africanus*, and others, cited by *Feuardentius*, say the same. And yet this was no better than an Opinion first invented by the *Gnosticks*, as we learn from *Irenæus*, and for which they produced the same Text; and 'tis as easily confuted by the Enumeration of the *Passovers* our *Saviour* Celebrated after his *Baptism* and before his Death.

Now if a Tradition could so generally obtain in the Fifth Century which had its rise from *Fabulous Legends*, and *Apocryphal Dreams*, against plain Words of *Scripture*, and plain Assertions of the *Fathers* living in the former *Centuries*, as that of our *Lords* coming out of the Womb of the *Virgin* without opening of it did, why might not other *Traditions* pretended by some later *Councils* and the *Church* of *Rome* be of like nature? Why may we not credit the *Council* of *Frankford*, declaring that the *Second Nicene Council* for their pretended

In lib. Carol. p. 3. c. 30.

Tradition of Image-Worship, *had recourse*, ad Apocryphas quasdam & risu dignas nænias, *to Apocryphal and Ridiculous Tales.* Or *Espencæus* a *Romanist*, confessing, that *they defended it*, dæmonum Spectris & muliebribus Somniis, *with diabolical Apparitions and old Wife's Dreams*; especially when, as he there saith, this we see in the very *Synod*, which approves and urgeth in confirmation of it, the Tale of *Constantine*'s Leprosy, and of his Baptism by *Pope Sylvester*, and of the *Images* of *Paul* and *Peter* produced then to him; the Tale of the *Image* sent to *Agbarus*, of the Passion of the *Image of Christ at Beryth*, and that infamous Tale of the old Fornicating *Monk*, all confuted and exposed by Learned *Crakanthorp*, and a late * excellent Discourse of the Second *Nicene Council.*

Comment. in 2. ad Tim. p. 155.

Def. Constant. contr. Baril. c. 10, 11. adversus Spalat. c. 65. p. 458, 459.

* Cap. 5. p. 22, 23.

If *Irenæus* could so early pretend to a Testimony of *all the Elders of the Church of Asia*, for a matter of apparent falshood, if others in the Second and Third Century could frame a contrary Doctrine, from such a weak allusion to a *Prophetick* Saying, I hope the saying of One or Two *Doctors* in the following Ages, cannot be reasonably supposed to amount to any certain proof of the *Traditions* or Doctrines derived from the *Apostles.* And if their Testimonies in such Cases in which they are most properly *Testators*, or *Relaters* of *Church History* and of *Traditions* received from the *Elders* of the *Church*, prove so uncertain, and so alien from Truth, less Credit must be given to them in those Articles of Faith, or Doctrines of Manners, in which they only give their Judgment, without pretending to *Apostolical Tradition* for the Truth of what they say: The *Patrons* of *Oral Tradition* confessing and declaring that they rely not on them as *Doctors* and *Divines*, but as *Witnesses* of *Tradition* only.

§. 6.

Moreover it is the constant Opinion of the *Fathers*, since the Fourth *Century* that our *Saviour* twice penetrated with his Body through the Doors where the *Disciples* were assembled, because he came twice to them, saith St. *John*, *The Doors being shut, and stood in the midst of them.*

Joh. 20. 19, 26. Vid. Maldonat. in locum.

Whereas 'tis evident that this Phrase doth not inferr this Penetration, any more than my saying, *I came into the College the Gates being shut*, imports, that with my Body I pierced through the *College Gates.* It doth not in the least inforce us

to

to conclude, that our *Lord* did not by his power open the Doors, or come in any other way.

And whoſoever ſeriouſly conſiders the circumſtances of the Text, will find good Reaſon to believe, that *Chriſt* did not thus penetrate through the Doors as they imagined, for the *Apoſtle* doth inform us, *ver.* 20. that *Chriſt* when he was come among them *ſhewed them his Hands and his Feet*; he therefore purpoſely appeared to convince them that he was riſen in the ſame Body in which he Suffered, and which he laid down in the Sepulchre. *They*, ſaith St. *Luke*, *were troubled* at his Appearance, *and thought that they had ſeen a Spirit*; to remove which Imagination, our *Lord* ſpeaks to them thus, *Why are ye troubled, and why do ſuch Reaſonings riſe up in your Hearts, ſee my Hands and my Feet, that it is I my ſelf, handle me, and ſee, for a Spirit hath not Fleſh and Bones, as you ſee I have.* St. *John* informs us, that his ſecond Appearance, when the Doors were ſhut, was deſigned particularly to convince St. *Thomas* of the ſame Truth, and to confirm the Reſurrection of his proper Body to him. He ſpeaks thus, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs but believing*; whereas had *Chriſt* penetrated with his Body through the Doors at both theſe Appearances, and ſo had entred in to them after the manner, not of a Body, but a Spirit, he had done that which muſt have ſtagger'd their Faith at the ſame time that he deſigned to confirm them in it. For, notwithſtanding any thing they ſeemed to ſee or feel, they could not well believe he had true Fleſh and Bones, and was no Spirit, had they believed and known, he even then had thus penetrated through their Doors, and therefore had done that which only *Spirits*, and no true Fleſh and Bones could do. And if you here referr this Action with the *Fathers* to *Chriſt*'s Almighty Power, why might not his *Diſciples*, if they did the like, miſtruſt that by the ſelf-ſame power, he, who did this, might make that Body which appeared to them, ſeem to have Fleſh and Bones, and Prints of Wounds, when it had not?

Luk. xxiv. 38, 39.

Joh. xx. 27.

When our *Roman Doctors* ſhall have anſwered this Scruple, I ſhall pay greater Reverence to the *Authority* of the *Fathers* of the Fourth and the enſuing Centuries touching this matter, but

Pſeudo-Juſtin, Nazianz. Chryſoſtom, St. Jerom, Auſtin, Euthymius. *Apud Maldonatum in* Matth. xxviij. 2.

till then I shall continue as much to Scruple Christ's penetration with his Body through the Doors, as I do that other fine Invention of some of the same *Fathers*, that our Lord's Body at his Resurrection, *penetrated through the Stone of the Sepulchre.*

But besides all these Instances there are two celebrated in *Church-History*, which are abundantly sufficient to discover the uncertainty of the pretences to Tradition in such Cases, even according to the Judgment of most Learned *Romanists*.

§. 7. The First is the known Story of the *Phœnix*, that solitary Bird, which hath no other of its Kind, and which is propagated only by a Worm arising out of its burnt Ashes, as is related in the first *Century* by *Clemens Romanus* in his Epistle to the *Corinthians*, which used to be publickly read in the *Church*. By *Tertullian* in the Third Century. In the Fourth Century by *Cyril* of *Jerusalem*, who saith, ἱστοῦσι πλείονες, Clemens *and many others did relate it*, and bids us *not disbelive it*. *Epiphanius* not only introduceth it as a thing whose Fame had come to many of the Faithful, but he triumphs over the *Jews* with this *Question*, *Why should you not believe our Lord's Resurrection in Three days*, ἐπείπερ τὸ ὄρνιον διὰ τεσσάρων ἡμερῶν ἐζωοποιήθη, *when a Bird was restored to Life in Three Days?* St. *Ambrose* saith, *Hoc relatione crebra, & Scripturarum Authoritate cognovimus*, *We know this by frequent Relation, and by the Authority of the Scriptures*, which he saith, as being of the number of those *Fathers*, who applied that Saying of the Psalmist, Δίκαιος ὡς φοῖνιξ ἀνθήσει, *The Just shall flourish as a Palm-Tree*, to this Bird, because the same *Greek* word signifies both a *Palm-Tree* and a *Phœnix*. *Synesius* saith, That by the coming of this Bird, the *Ægyptians measured*, τὰς περιόδους, *the Circuit of their Times*, he coming, as the Story saith, once only in Five hundred Years. *Ruffinus* in his Symbol mentions this as a thing certain.

P. 34, 35. De Resur. Carn. c. 13. Catech. 18. p. 213, 214. Ancorat. c. 85. Physic. c. 11. De fide Resur. p. 39. vide etiam Hexam. l. 5. c. 23. & in Ps. 118. p. 565. Ps. xcij. 12. Dion. p. 49. Renasci Constat, apud Hieron. Tom. 4. f. 47. b. L. 5. c. 7. p. 246. Carmen de Phœn. Tom. 4. f. 54.

The *Constitutions* stiled *Apostolical*, —— The Verses which pass under the Name of *Lactantius*, —— The Epistle under the Name of *Jerome* to *Præsidius* say the same thing. And yet this Story is deservedly now rejected by the best Writers of the *Church* of *Rome*. And whosoever considers the *Heathenism* mixed with it; *viz.* That this Bird comes, πρὸς τὸ λεγόμενον ἡλίου βωμὸν, *to the Altar of the Sun*, and doth, τῷ ἡλίῳ προσεύξασθαι, *pray*

Const. Apost. & Lact. ubi sup. Epiph. & Hieron. ibid.

pray to the Sun; and when she is to be consumed, she goes to the *Priest* of *Heliopolis*, and enters with him into the *Temple*; that the new Bird which ariseth out of her Ashes, ἀσπάζεται τὴν ἱερέα, *saluteth the same* Pagan *Priest*, and taking up the Bones of her Consumed Parent, ἐπὶ τὸν τοῦ ἡλίου βωμὸν τίθησιν αὐτοῦ, *lays them upon the Altar of the Sun.* Epiph. Phys. c. 11.

I say, Whosoever well considers of these things, will find sufficient cause to say with *Cotelerius*, *Mirum cunctis Christianis non suboluisse fraudem ob Paganismum fabellæ permistum, It is to be wondered that the Paganism mixed with this Fable, discovered not the Cheat unto all Christians.* Not. in Clem. P. 90.

§. 8.

The Second is the Story of the *Cells* of the *Septuagint*, in which they are said to have been severally placed when they Translated the *Old-Testament* from the *Hebrew* into *Greek*, and yet to have performed this Translation all in the same words. This *Justin Martyr* having related, useth these words, Ταῦτα οὐ μῦθος ὑμῖν οὐδὲ πεπλασμένας ἱστορίας ἀπαγγέλλομεν, ἀλλὰ παρὰ τῶν ἐκεῖ ὡς τὰ πάτρια παρειληφότων ἀκηκοότες ταῦτα ἀπαγγέλλομεν; *These things we report to you* Gentiles *not as Fables, or as feigned Stories, but as a received Tradition, delivered to us by the Inhabitants of the Place. Irenæus* having told the same History, concludes thus, *Firma est, & non ficta quæ secundum nos est fides, manifestam ostensionem habens ex* his Scripturis, *Our Faith is firm, and not feigned, having manifest demonstration from these Scriptures.* Exhort. ad Græc. p. 13, 14. L. 3. c. 25.

Clemens Alexandrinus, St. *Cyril* of *Jerusalem*, and *Epiphanius* among the *Greek Fathers*, expresly affirm the same thing touching these Cells, or their Interpretation of *Scripture*, in the very same words, though separated one from the other. *Tertullian* speaks, *De sententiæ Communione*, Of this *conspiring in their Sentiments*, as an Evidence of a divine Providence assisting them. And St. *Austin* is express both for their separate Interpretation, and their exact Agreement in the words. And all these *Fathers* hence conclude, that this Interpretation was performed, Θείᾳ δυνάμει, κατ' ἐπίπνοιαν Θεοῦ, ἐκ πνεύματος ἁγίου, *Spiritu eodem assistente qui in Prophetis erat quando illa dixerunt*, by divine Power and Inspiration, by the same Holy Spirit which enabled the *Prophets* to indite these *Scriptures*. And they who do not speak expresly of these Circumstances, do notwithstanding generally acknowledge that their Interpretation was *Prophetical* and Divine. Strom. 1. p. 342. Catech. 4. p. 37. De Mensur. p. 160, 161, 163. Apol. c. 18. De C.D. l. 18. c. 42, 43. *Ibid.*

Eusebius

Præpar. Evan. L. 8. c. 1. *Eusebius* saith, That it was, Θεόθεν οἰκονομηθεῖσα ἑρμήνεια, *an Interpretation ordered by God*; it was done by them, saith St.

Prolog. in Psalm. p. 635. *Hilary*, Spirituali & Cœlesti scientia, *with Spiritual and Heavenly Knowledge*, —— μὴ ἄνευ τῆς θείας ἐπιπνοίας, *not without Divine Inspiration*, saith *Theodoret*, and that by reason of the great *Symphony*, which was in their Interpretations.

Præfat. in Psalm.

And yet these things delivered with so great consent of *Ancient Fathers*, and contradicted only by Saint *Jerom*, who upon that account hardly escaped their *Censure*, are now rejected by the most learned *Romanists* as false and incredible. For, as for the Story of the *Cells*, *Bellarmine* saith, That *the* Jews *might easily impose on* Justin Martyr, Fabulam à se confictam, *a Fable feigned by themselves*; *and it might as easily happen*, that *aliqui posteriores fidem habuerint Justino*, *That some succeeding Fathers should give credit unto* Justin: *That Story of the Cells*, saith *Petavius*, ægre admodum fidem obtinet, *is scarcely credible*. Mr. *Du Pin* declares, This is *une fiction des Juifs*, to which the *Fathers* above-named yielded their assent. F. *Simon* saith, That *all which the Fathers have said of the Seventy Interpreters, excepting some few things feigned afterwards by the* Jews, *were taken out of* Aristæus, *whom all judicious Criticks now judge Spurious*; and having objected against himself, *Patrum omnium Autoritatem the Authority of all the Fathers*, he answers, That *we are not so much in this matter to consider*, quid a Patribus dictum fuerit, *what the Fathers said*, *as what Reasons they had to say so*; and that *Jerom did not scruple to oppose himself*, contra communem Patrum sententiam, *against the common Opinion of the Fathers about the Cells*, *to Laugh at* Justin for it, *as a simple Man*, *and to say roundly*, Nescio quis primus auctor Septuaginta Cellulas mendacio suo exstruxit, *I know not who was the first Author of the Lye*.

De verbo Dei l. 2. c. 6. §. hæc sententia.

Notæ in Epiph. de Mens. & Pond. p. 378.

Nov. Biblioth. part. 1. dissert. prælim. p. 82, 88.

Disq. Crit. c. 15. p. 109.

Ibid.

As for the Second Point touching their *Inspiration*, or Divine Assistance in this work; he confesseth that *Vossius* in that Assertion, that they were thus inspired, *Sibi consentientes habet Patres omnes*, *si unum exceperis Hieronymum*, *Had all the Fathers on his side*, *excepting* Jerom, *and as for him*, *he narrowly escaped being cast out of the Church as an Innovator for denying it*; *and yet*, saith he, *the Judgment of St.* Jerom, *and the Grave Authors of our Age is to be preferred*; *for the Fathers being only skill'd in Greek and Latin*, de rebus sibi incognitis quidquam certi definire non

Parum abfuit quin ab Ecclesia tanquam Novator ejiceretur. C. 16. p. 129, 130.

C. 14. p. 115.

non potuerunt, *could say nothing certain of things unknown to themselves*; *indeed*, saith he, *in matters of Faith, the consent of the Doctors of the Church hath in it something of Divine*; at ille cordatus non est, nec religiosus, *but he is not sincere or Religious, who in things which are not of Faith, fears to depart from the Sentence of the Fathers, and had rather believe other Mens Writings, than his own Eyes and Experience.* And he concludes with these remarkable Words, *Censuræ Hieronymi Patronam se præbuit Ecclesia Romana, dum relicta Septuaginta Interpretum Versione, quæ per tot annos universum orbem catholicum sola occupaverat, Hieronymianam, recens cusam ad Judæorum codices, amplexata est*; *The Church of* Rome *hath given Patronage to the Censure of* Jerom, *by leaving the Version of the Septuagint which had obtained in the whole Church Catholick, and Embracing the Version of* Jerom *made new according to the Books of the* Jews. C. 16. p. 130. C. 14. p. 116.

If then the *Heathenish* Story of the *Phœnix* could obtain such Credit among the *Primitive Fathers*, as to be gain-said by none but *Maximus*: If the *Jewish* Fiction of the *Cells* obtained still greater Credit, being only questioned by St. *Jerom*, what Security can we have that other Stories of like Nature are of unquestionable Credit? If the sole Assertion of St. *Jerom* is patronized by the *Church* of *Rome*, against the constant Judgment of the whole *Catholick* World, if his Translation from the *Hebrew*, which when he made it first was generally Condemned and Censured, and for which some charged him with *Heresy*, and all with *Innovation*, is now made *Canonical*, must not the *Church* of *Rome* have changed her Judgment? Must she not have rejected the Sentence of the whole *Church Catholick* of the Five-first Ages, and given us just Reason to use the same Liberty, if we were minded so to do, in any other Instance of like Nature.

Ruffinus ei notam Hæreseos impingebat. *Erasm. Arg. Apol. Hierom. adv. Ruff. Ep. Tom. 2. f. 82. b.*

§. 9. Qu. 4. Dist. 3.

For further Explication of this Question, let it be observed that we contend not with the *Church* of *Rome* about *Ecclesiastical Traditions*, touching *Ceremonials*, unnecessary Observations and Constitutions *Ecclesiastical*, such as are the Cross in Baptism, Trine Immersion, the Renunciation of *Satan* and his Pomps, the Unction of the Baptized Persons, the Words used at the Consecration of that, and of the other Sacrament, the

Kiss

Kiſs of *Charity*, the *Lent Faſt*, the Worſhip of God towards the *Eaſt*, Prayer ſtanding on the Lord's Day, *&c.* but only touching neceſſary Rules of Faith and Manners. In matters of the firſt kind we ſay in the words impoſed upon St. *Baſil*, That *the Practice of the Church is ſufficient, though we cannot tell* ἐκ ποίων γεγραμμένων ἔχομεν, *from what Scripture we derive theſe practices*; but in Matters of Faith, we ſay with the true St. *Baſil*, treating upon the Articles of *Chriſtian* Faith: That *it is the property of a faithful Steward to deliver nothing to his fellow Servants, as part of holy Faith, but what is committed to him by his good Lord:* i. e. what he hath learned from the *Holy Scriptures*. That *it is a manifeſt falling from the Faith, and an argument of Pride either to reject any thing that is written, or to ſuperinduce any thing that is not written*; *our Lord having ſaid, My Sheep hear my Voice*. That *the Apoſtle vehemently forbids, that any thing ſhould be added to, or taken from the divinely inſpired Scriptures which are Chriſt's Will and Teſtament.*

De Spiritu Sancto, c. 27.

De vera & pia fide, p. 386.

Vid. Chap. 10. §. 5.

Of matters of the *firſt* kind we ſay with *Tertullian*, that they are ſuch as we think fit to be received and obſerved in any *Church* which ſhall enjoin them, *ſine ullius ſcripturæ inſtrumento, ſolius traditionis titulo, & exinde conſuetudinis patrocinio*; *Upon the ſole account of Tradition and Cuſtom*, though Scripture *hath ſaid nothing of them*. In matters of the ſecond kind we ſay with the ſame *Tertullian*, *None can diſcourſe of the things of Faith but from the Holy Scriptures*; That *none can have the Integrity of Doctrine without the integrity of thoſe Inſtruments*; that *what the Scriptures are, we are*; and that *we adore the fullneſs of the Scriptures*. If the Queſtion were of the firſt, as *v. g.* Whether on *Holy Thurſday* we ſhould offer in the Morning, and after Supper too, or faſt the Evening, and then offer; we anſwer to that Queſtion with St. *Auſtin*; *Si quid horum totum per orbem frequentat Eccleſia*; *If the whole Church doth any thing of this nature, it is inſolent madneſs to diſpute whether it ought to be done*; for this is to diſpute and trouble the *Church* about a thing of nought, and ſo to diſcover an unpeaceable, and ungovernable temper of mind. Or if the *Queſtion* were, *Whether the Sacrament is to be received faſting, or not*, we think it fit to be concluded by the practice of the *Univerſal Church*, not contradicted by our *Lord*'s Precepts, nor repugnant to Faith, or Manners. For in ſuch caſes St. *Auſtin* ſaith, *Emendari oportet quod perperam*

De Cor. Milit. cap. 2.

L. de præſcript. c. 15.

Cap. 38. Adv. Hermog. c. 22.

Ep. 118. ad Jan. cap. 5. p. 558.

Ep. 118. ad Jan. c. 6. p. 559.

perperam fiebat; *That which was ill done, ought to be amended*; and that *none should vary from our Lord's Command.* But if the *Question* be of *Articles* of Faith, and necessary Rules of Manners, we say with the same St. *Austin*, *Wherefore should I teach thee any thing more than that we read in the Apostle*; *for the Holy Scripture fixeth the Rule of our Doctrine, lest we should attempt to known more*; and again, *If any one, I will not say if we, (no way to be compared to him who said, Though we,) but if an Angel from Heaven should preach unto you, either concerning Christ or his Church, or any other thing which belongs to our Faith, or Life, besides what you have received in the Legal, and Evangelical Scriptures, let him be accursed.* In a word, the Kiss of Charity, the Office of the *Diaconess*, the breaking of the Bread distributed, and *Baptism* by immersion, which are all Ceremonies, and Constitutions mentioned in *Holy Scripture*; Prayer standing on the *Lord's* Day, commanded by the first *General Council* of *Nice*, Prayer towards the *East*, the Consecration of one Loaf for all the Communicants, carrying home the *Eucharist*, to omit many things of a like nature, were all of them Customs received generally in the next Age to the *Apostles*, and yet now generally disused by the present *Church* of *Rome*, which therefore cannot justly blame others for disuse of any Customs of like nature.

Cap. 5. ibid.

De Bono Vid. cap. 1. Tom. 4. p. 1018.

Sive de Christo, sive de ejus Ecclesia, sive de quacunq; alia re quæ pertinet ad fidem vitamque nostram, si Angelus de cœlo vobis annunciaverit præterquam quod in Scripturis legalibus & evangelicis accepistis, Anathema sit. *De lit. Petil. l. 3. c. 6.*

Ἐσῶτας ἔδοξε τῇ ἁγία συνόδῳ τὰς εὐχὰς ἀποδιδύναι τῷ Θεῷ. Cap. 20.

CHAP. II.

Fourthly, *For Explication of the Question observe, That the Tradition we admit is the Tradition of all past Ages, and not that of the present Church, and much less of the Church of* Rome, §. 1. *This also is the Tradition pleaded by* Origen, *St.* Basil *and St.* Austin, *and which 'tis suitable to Reason to allow*, Ibid. *The Testimony of the present Church of* Rome, *and her Adherents, can be no sure Evidence of true Apostolical Tradition*, 1. *Because she actually hath imposed false Doctrines and Practices as Apostolical Tradition.* 2. *Because she hath no better Right to testifie in this Matter than the Eastern Churches*, §. 2. 3. *Because*

cause her present Testimony contradicts the Testimony of the whole Church in general, and of the Roman *Church in particular, in former Ages*, §. 3. 1. *Touching the number of the Canonical Books of the Old Testament.* 2. *Of the Authority of the Epistle to the* Hebrews. 3. *Of the number of the Sacraments.* 4. *Of Concomitance.* 5. *Of pronouncing part of the Mass in a low Voice.* 6. *Of the Veneration of Images.* 7. *Of Communion in one Kind.* 8. *Of her Twelve new Articles.* 9. *Of the no necessity of giving the Eucharist to Infants*, Ibid. 4. *Because this Doctrine makes Scripture, Reason and Antiquity not only useless but pernicious to us*, §. 4. *More Instances of the Contradiction betwixt the Decrees of the Ancient Catholick Church, and of the present Church of* Rome, 1st. *In the Decree of the* Trent *Council, touching the Freedom of the Blessed Virgin from Actual Sin*, §. 5. 2dly. *In the permission that Church gives to eat things Strangled and Blood*, §. 6. *In punishing Men with Death for their Religion*, §. 7. *In not breaking the Bread they distribute; not permitting the Communicants to carry it home; not Consecrating it with a loud Voice*, §. 8. *In the Matter of the Immaculate Conception, though not conciliarly defined*, §. 9. *Seven Corollaries from this Instance*, §. 10.

§. 1. Dist. 4.

MOreover, for farther Explication of this *Question*, let it be noted, That by the word *Tradition*, when we allow what can be proved by it, to be in Matters of Faith a *Doctrine*, or a *Revelation* derived from the *Apostles*, in matters of *Government*, of *Discipline*, or practice an *Apostolical* Ordinance or Institution; we mean not the *Tradition* of the present *Church*, and much less the *Tradition* of the *Church* of *Rome*, and her *Adherents*, but we mean with Mr. *Knot*, *Such a Tradition which involves an evidence of Fact, and from Hand to Hand, from Age to Age, bringing us up to the Times and Persons of the Apostles, and our Saviour himself, cometh to be confirmed by all those Miracles and other Arguments, by which they proved their Doctrine to be true, or such a Practice as the Church hath observed in all past Ages*, according to the Third Rule of *Bellarmine*, for the discerning *Apostolical* Traditions, and such an Article of Faith as all the *Doctors* of the Church, by common consent, have always testified to have descended from *Apostolical* Tradition.

Charity Maint. ch. 2. §. 14.

Id quod in Ecclesia Universa, & omnibus retro temporibus, servatum est, merito ab Apostolis creditur institutum. *De verbo Dei non scripto, l.* 4 *c.* 9.

Such

Such is the Tradition which St. *Basil* insists upon for the use of the Words, σὺν πνεύματι, *with the Spirit*, in the Doxology of the *Church*, viz.. That ἀφ' ἧς χριλαγγέλλη τὸ εὐαγγέλιον, μέχρι τῆς νῦν ἐμπολιτευομένης ταῖς ἐκκλησίαις διήκουσι, *which was customarily used in the Churches from the first Preaching of the Gospel to that very time*; and of such Traditions we say with him, That it is ἀποστολικὸν, *suitable to the Apostles Doctrine to continue in them.* Such is the Tradition of which *Origen* speaks when he saith, That *only is to be believed as Truth, which in nothing disagreeth from the Tradition Ecclesiastical*, that is, *The*, prædicatio per successionis ordinem ab Apostolis tradita, & usque ad præsens in Ecclesiis permanens, *preaching delivered down by order of Succession from the Apostles, and to this present time continued in the Churches.* This is the Tradition of which St. *Austin* speaks in his Book *De utilitate credendi, viz.* of the Tradition, *quæ ab ipso Christo per Apostolos ad nos usque manavit, which came down from Christ by his Apostles to that present time, which*, à Majoribus nostris tradita ad nos usque servata est, *being delivered by our Ancestors, hath been preserved to our times, and which is*, celebritate, consensione, vetustate roborata, *strengthened with a general Fame, Consent and Antiquity.* And this is also the *Authority* he meaneth when he saith, *I should not have believed the Gospel*, nisi me Catholicæ Ecclesiæ moveret Authoritas, *unless the Authority of the Catholick Church had moved me.* For he informs us, That he speaks of that Authority which was, *Miraculis inchoata, vetustate firmata, begun by Miracles and confirmed by Antiquity*: And this must of necessity be meant by that Tradition which is the Foundation of an Article of Faith, for Faith must be a matter of Divine *Revelation*, and therefore must proceed from *Christ* or his *Apostles*, from whom alone all Revelations of the *Christian* Faith have issued, the *Churches* Business being to Believe, to Preach and Testifie, not to enlarge or shorten, to alter or diversifie the Faith by them delivered to her, and what they taught her as a thing necessary to be believed, or practised by all *Christians*, must consequently be so believed, taught and practised through all future Ages, provided that they walk according to their Rule. Hence saith *Vincentius Lirinensis*, *Hoc est vere, proprieque Catholicum, quod ubique, quod semper, quod ab omnibus, That is truly Catholick Doctrine which was held in all places, all times, and*

L. de Spiritu Sancto, c. 29.

Ibid.

Præfat. in libr. περὶ ἀρχῶν.

Cap. 8.

Cap. 10.

Cap. 14.

Contr. Epist. Man. quam vocant Fundament. c. 4.

Common. c. 3.

Sess. 4. *by all Persons.* And accordingly the *Trent Council*, and the *Roman Doctors* pretend to have received those Doctrines in which they differ from us, partly from Scripture, and partly from *Tradition, derived from the Apostles to their days.*

§. 2. But here begins the difference betwixt us, (1.) That they will have the Testimony of the present *Church* to be an "Evidence sufficient of the Tradition of the *Church* of former Ages, and will maintain this way of Arguing to be "good. The present *Church* of *Rome*, and they who hold "Communion with her, deliver such and such Doctrines "as Traditions received from the *Apostles*, and handed "down from them thoughout all Ages, and by all true *Christian Churches* to this present Age, and therefore they undoubtedly are such.

We on the contrary say, That we have clear unquestionable Evidence from *Scripture* and *Church-History*, that many of the Doctrines imposed upon us by the *Church* of *Rome* as *Apostolick* Doctrines and Traditions, were not received, but rather were condemned and abhorred by the former Ages of the *Church* of *Christ* in general, and in particular by that of *Rome*, and this hath been already proved in the instance of their *Latin Service*, the *Veneration of Images*, and *Communion in one Kind*; whence it demonstratively follows, that this proposition is contrary to plain matter of Fact.

Again, What better reason can be given for this Consequence, *viz. The present Church of* Rome, *with her Adherents, deliver such a Doctrine for Apostolical Tradition, and therefore so it is*, than of this other which plainly contradicts it, *The* Greek *and* Eastern *Churches with their Adherents, teach such and such Doctrines opposite to the pretended Traditions of the Church of* Rome, *as Doctrines delivered to them from the Apostles, and from the former Ages of the Church of Christ, and therefore they are truly such*: For these *Churches* never pretended to have made any Reformation, but that they, since the days of the *Apostles*, have kept safe and sound, as *Barlaam* saith, τὰς τῆς καθολικῆς ἐκκλησίας παραδόσεις, *the Traditions of the Catholick Church.* The *Oriental Patriarchs* in the *Council* of *Florence* allow, that others should be their Vicars, and that they would assent to

Κατὰ τὰς παραδόσεις τῶν ἁγίων οἰκουμενικῶν Συνόδων, καὶ τῶν ἁγίων Διδασκάλων τῆς ἐκκλησίας. Hist. Concil. Flor. §. 3. c. 3.

what

what was done in that *Council*, provided that they acted, κατὰ τὰς παραδόσεις, *according to the Traditions* of the Holy *Oecumenical Synods*, and the Holy *Doctors* of the *Church*, and that nothing were added to, or taken from, ἢ καινοποιήθη, *or was innovated in the Faith.*

The Legats of *Iberia* in the same *Council* speak thus to the Pope, ἡμετέρα ἐκκλησία κατέχει καλῶς ὅσα παρέλαβεν, &c. *Our Church preserveth whatsoever she hath received from the Doctrine of our Lord Jesus Christ, and the Tradition of the Holy Apostles, and the Oecumenical Synods and the Holy Doctors of the Church*; καὶ οὐδ' ὅλως παρεξῆλθεν ἀπὸ τῆς διδασκαλίας αὐτῶν, καὶ ὅτε μεσοίδησε, ὅτε ἀφείλετο τὸ τυχόν; *and she hath not at all deviated from their Doctrine, nor added to, or taken away any thing from it.* The *Greeks* in the *Florentine Council* shew their zeal, that nothing should be added to, or taken from the Faith, because they were not to change the *Old Land-marks which their Fathers had set.* And they approve that Decree of the Second *Nicene Council*, Εἴ τις πᾶσαν παράδοσιν ἐκκλησιαστικὴν ἔγγραφόν τε καὶ ἄγραφον ἀθετεῖ, ἀνάθεμα, *If any Man make void any Ecclesiastical Tradition, written or unwritten, let him be Anathema*: Such Reason had *Barlaam* to say, That among them, οὐδὲν οὐδέπω τῆς καθολικῆς ἐκκλησίας παραδόσεως νενόμισαι μεῖζον, *nothing* (*by them*) *was more esteemed than the Tradition of the Catholick Church.*

Hist. Concil. Flor. S. 9. c. 12.

Sess. 5. apud Bin. Tom. 8. p. 589.

p. 596.

Thirdly, If the belief, and declaration of the present *Church* of *Rome*, and her adherents be a sufficient Evidence of the Tradition of all former Ages, and what she now averrs to be Tradition *Apostolical*, must always have been so, and what she now denies to be *Tradition*, must never have been so, then many things must be derived from *Primitive*, and *Apostolical* Tradition, and yet must not be so; for the *Church* of *Rome* cannot be more infallible in declaring, in this present Age, what is *Tradition*, than she was in all past Ages, they being once the present Age. And yet it is exceeding certain, that the present *Church* of *Rome*, with her *Adherents*, holds many things to be Traditions *Apostolical* which in the former Ages were by her, and by the whole *Church Catholick* declared to be no such matter, and that she holdeth many things to be no *Traditions* truly *Primitive* and *Apostolical*, which she, and others, who consented with her, formerly declared to be true *Primitive*

§. 3.

and

and *Apostolical* Traditions, as will be evident by these ensuing Instances.

1. She holds at present all the Books of the *Old Testament*, enumerated in the Fourth Session of the *Trent Council*, to have been handed down as *Canonical Scriptures*, continuâ Successione in Catholica Ecclesia, *by continual Succession of the Catholick Church*; whereas, I shall hereafter prove, that for the Four first Centuries, and from the Sixth to the Fourteenth she and all other Churches held some of them to be *Apocryphal* or *Uncanonical*.

Ibid. Sess. 4. 2. She holds at present, That it is a Tradition preserved by continual Succession in the *Church Catholick*, that the *Canonical Epistles* of St. *Paul* are *Quatuordecem*, *Fourteen*, and that the *Epistle* to the *Hebrews* is *Canonical*, whereas formerly she, and other *Western Churches*, agreeing with her in that matter, did not receive the *Epistle* to the *Hebrews* as *Canonical*, and consequently could not believe that the *Church Catholick* did by continual Succession hold, that the number of St. *Paul's Canonical* Epistles were *Fourteen*.

See Chap. 3. *Sect.* 16.

Concil. Trid. Sess. 7. Can. 1. 3. She pretends at present, *Apostolicis Traditionibus, atque aliorum consiliorum, & patrum consensui inhærendo, Adhering to Apostolical Tradition, and the Consent of Fathers and of Councils*, to define, That *the Sacraments of the New Law instituted by Christ Jesus, and truly and properly so called, are neither more nor less than Seven*; and yet it hath been lately proved, that from the days of *Gregory* the *Great*, or from the *Sixth* to the *Twelfth Century* she declared the contrary.

Treat. of Latin Serv. præf. p. 5, 6, 7, 8.

Sess. 13. cap. 3. 4. She holds at present, That *semper hæc fides in Ecclesia Dei fuit, This was the Faith perpetually received in the Church*, that, *by virtue of Concomitance, the Body of Christ in the Sacrament is under the Species of Wine, and his Blood under the Species of Bread, and his Soul under both*; and that this is the Doctrine, *quam semper Catholica Ecclesia retinuit, which the Catholick Church being taught by Christ and his Apostles, and the Holy Spirit hath always retained*; and yet it hath been fully proved, that to the Tenth *Century* she taught the contrary.

Treat. of Com. in one Kind, c. 7. §. 5, 6, 7.

Ibid. c. 5. §. 1. *Tr. of Lat Serv.* c. 16. p. 69. 5. She holds at present, That the *Roman Institution, to pronounce some things in the Mass with a low, and others with a loud voice, proceeded*, ex Apostolica Doctrina & Traditione, *from the Apostolical Tradition and Discipline*, whereas it hath

hath been proved that formerly she taught the contrary.

6. It is the present Tradition of the *Romish Church*, and her Adherents, That *the Veneration, and Honorary Worship of Images is suitable to the Tradition*, Catholicæ & Apostolicæ Ecclesiæ, *of the Catholick and Apostolick Church*, whereas this hath been proved contrary to the *Ancient Tradition* of the whole *Church* of *Christ* in general, and of that of *Rome* in particular. Concil. Trid. Sess. 25. *Treat. of the Veneration of Images.*

7. The present Church of *Rome* pretends, following *ipsius Ecclesiæ judicium & consuetudinem*, *the Custom and Judgment of the Church*, to declare and teach, That *Laicks, and Clerks not consecrating, are not obliged to receive the Sacrament in both Kinds*, whereas it hath been proved that for a Thousand Years the contrary was both the Judgment and Custom of the whole *Church* in general, and of that of *Rome* in particular. Sess. 21. c. 1. *Treat. of Com. in one Kind.*

8. The present *Church* of *Rome* declares, touching her new *Creed*, containing Twelve *New Articles*, neither comprized in, nor deducible from the *Apostles* or the *Nicene Creed*, that it contains, *veram Catholicam fidem extra quam nemo salvus esse potest*, *the true Catholick Faith without which no man can be saved*, whereas it is here proved, that the whole Church of *Christ* in general, and in particular the *Roman Church*, believed that the *Apostles* and the *Nicene Creed* contained all the Articles of the Christian Faith. Ch. 7. §. 4. 10.

9. The present *Roman Church* pronounceth an *Anathema* on those who say the *Eucharist* is necessary to Children before they come to Years of Discretion, that is on *Pope Innocent*, *Pope Pelagius*, and the whole Church of *Christ* for Six hundred Years. Concil. Trid. Sess. 21. can. 4. Chap. 12. Sect. 3, 4, 5.

§. 4.

And truly if the Tradition or the Doctrine of the present Church of *Rome*, must be the Rule by which alone we are to judge of the *Tradition*, Practice, and Doctrines of the whole *Church* of *Christ* throughout all Ages; if we lie under any Obligation to determine thus, That *this is the Practice*, *the Tradition*, *the Doctrine of the present* Roman *Church*, *therefore this was the Doctrine*, *the Practice*, *the Tradition of all former Ages of the Christian Church*, then all the Reason God hath given us, and all the Learning which we can, with all our industry acquire from *Scripture*, and all the Testimonies of the *Fathers* and *Church* Writers, could we shew them throughout Fifteen

Canon of Script. Fifteen Centuries, as *Dr. Cousins* hath done, declaring themselves fully in opposition to the *Church* of *Rome*: I say, if the Declarations of the *Church* of *Rome* must wholly over-rule us in these matters, all the knowledge we can acquire from *Scripture*, Reason, or the *Fathers*, is not worth one Straw; we may even burn all our Books of *Antiquity*, our *Fathers*, and *Church History*, yea, and our *Bibles* too, and lay aside our useless Reason; for whatsoever service these things may do to *Holy Church*, they can do none to us. The reading of these *Authors*, the use of Reason to discern betwixt good and evil, right and wrong, true and false in *Christian* Practices and Doctrines, must be the most pernicious things in which we can be exercised; for, sure I am, no Man of honest Conscience and sound Judgment can read the *Scriptures* and the *Fathers* carefully, but he must very strongly be tempted by his Reason to suspect, and must in many things seem absolutely certain, that *Apostolical Tradition* cannot be known by the *Tradition* of the present *Church* of *Rome*, yea that many of her present *Traditions*, Doctrines and Practices, are evidently and unquestionably repugnant to the *Traditions*, Practices, and Doctrines of the *Apostles*, and the whole Church of *Christ*, for Six, Eight, Ten, Twelve or Fourteen *Centuries*.

§. 5. To add some farther Instances to these, I have already mentioned, *Ecclesia tenet de Beata Virgine quod ex speciali Dei privilegio in tota vita peccata omnia etiam venialia vitaverit*, *The Church of* Rome *now holds*, saith the *Trent* Council, *that the Blessed Virgin was, through her whole Life, free from venial Sin*; and yet such is the Evidence of Truth to the contrary, that many *Doctors* of the *Roman Church* are even forced to confess, that this Determination is contrary to the *common Judgment* of the *Fathers*. *Maldonate* speaks thus, *Among the Ancient Fathers I find very few who either do not openly say, or obscurely signifie that the Blessed Virgin was guilty of some Fault or Error.* And though *some have endeavoured*, saith *Petavius*, *to mollifie the Sayings of the Fathers*, *yet their endeavour is vain*; Nam adeo disertam continent cujusque modi delicti significationem, ut aliorsum detorqueri se minime patiuntur, *For their Sayings do so expresly import the signification of some guilt, that they cannot be wrested to another sence*; and that they had good reason to make

Sess. 6. can. 23.

In John ij.

De Incar. l. 14. c. 1. sect. 7.

make theſe Confeſſions, will be apparent from theſe Citations following.

Our Lord, ſaith *Irenæus*, repellens ejus intempeſtivam feſtinationem, *repelling her unſeaſonable haſtineſs, ſaid to her, Woman, what have I to do with thee?* L. 3. c. 18. p. 277.

In the Third Century *Tertullian* expreſly charges her with incredulity, for he declares, That our Lord *Chriſt therefore denied his Mother and his Brethren, ſaying, Who is my Mother and my Brethren? becauſe his Brethren did not believe in him*, and becauſe *Mater non adhæſit illi, his Mother did not cleave unto him.* In this place, ſaith he, appears *incredulitas eorum, the unbelief of* them, that *when he was Preaching the Word of Life, and healing of Diſeaſes and Sins, his Relations ſtood without*, and were ſo far from harkening *to him, that they did rather interrupt, and call him from ſo good a Work*; and will *Apelles* ſay, That Chriſt unworthily uſed theſe words, *Ad percutiendam infidelitatem foris ſtantium? To ſmite the incredulity of them who ſtood without? Origen*, upon *Luke*, asks what that Sword was which *Simeon* foretold of, ſaying, it ſhould paſs through her Heart, and anſwers, that *it is manifeſtly written, That in the time of our Lord's Paſſion all the Apoſtles ſhould be ſcandalized, and*, ſaith he, *can we think that the Apoſtles being Scandalized*, Mater Domini a ſcandalo fuerit immunis, *the Mother of our Lord could be free from Scandal? If ſhe ſuffered no Scandal, Jeſus did not ſuffer*, pro peccatis ejus, *for her Sins*; but if *all ſinned and fell ſhort of the Glory of God, being juſtified freely by his Grace*, utique & Maria illo tempore ſcandalizata eſt, *then doubtleſs* Mary *alſo at that time was ſcandalized.* And this is that which *Simeon* here Propheſieth, ſaying, *Tuam ipſius animam pertranſibit infidelitatis gladius, & ambiguitatis mucrone ferieris, the Sword of Infidelity ſhall paſs through thy own Soul, and thou ſhalt be ſmitten with the Sword of doubtfulneſs.* L. de carne Chriſti cap. 7. Hom. 17. f. 102. b.

In the Fourth Century St. *Baſil* ſaith, That *Simeon* here propheſieth, περὶ αὐτῆς τῆς Μαρίας, *of* Mary *her ſelf, thus*, Τυνήσεται τις καὶ περὶ τῆς ψυχὴν τὴν σὴν διέλθοι, *There ſhall be ſome fluctuation even in thy Soul*, τις διαλογισμὸς, *ſome doubting touching the Lord, this is the Sword*, "but after this Scandal which ſhall happen to *Mary* "and the *Diſciples* of our Lord, he preſently will miniſter a "Medicine and confirm their Hearts in the Faith of *Chriſt*. Moreover he makes this Scandal of the Bleſſed *Virgin* neceſ- Tom. 3. Ep. 317. p. 310, 311.

sary upon this account, That *Christ was to taste Death for all, to be the propitiation for the World, and to justifie all Men by his Blood.* St. *Hilary* declares, That *at the Day of Judgment that incessant Fire is to be endured in,* quo subeunda sunt gravia illa expiandæ a peccatis animæ supplicia, *in which are to be suffered those heavy Punishments designed for the expiating of the Soul from Sin*; and that then *the Sword shall go through the Soul of* Mary, *and if,* saith he, *even* Dei virgo illa in judicii severitatem ventura est, *that Virgin-Mother of God must come into the Severity of Judgment,* who dares wish to be judged by God.

In Psalm. 118.

In the Fifth Century St. *Chrysostom* informs us, That both our *Lord's Brethren, and his Mother,* ἀνθρώπινόν τι ἔπαχον, *laboured under some humane infirmity being desirous of vain Glory,* that she was *guilty of vain Glory,* that both She and his Brethren were guilty, φιλοτιμίας τῆς περιττῆς, *of an excessive Love of Honour,* and that *therefore our Lord blamed them*; and that because *they came to him as a meer Man, and out of vain Glory,* τὸ νόσημα ἐκβάλλει, *he casts out the Disease, not reproaching, but correcting them,* and that he gave her *a reproof very becoming him,* κἀκείνῃ λυσιτελοῦσθαι, *and profitable to her.* In his Twenty first Homily on *St. John* he charges her with being guilty of *hindering the things of God,* and *interrupting of her Son in Spiritual things*; *Consider,* sath he, *what a thing it was for her, when the People stood about him, and were desirous to hear him, and his Instructions were propounded to them, for her to come to draw him from his Exhortations, to speak in private with him; and not so much as to vouchsafe to come in to him, therefore he saith, who is my Mother not dispising her that begat him, but doing her much profit, and not permitting her to think so meanly of him.*

In Matt. Hom. 27. p. 191.

Ὁραγοῦν καὶ αὐτῆς καὶ ἐκείνων τὴν ἀπόνοιαν. Hom. 44. p. 287.

P. 639.

Διὰ τοῦτο ἔλεγε, τίς ἐστιν ἡ μήτηρ μοῦ, οὐκ ὑβρίζων τὴν γεγεννηκυῖαν, ἀλλ' ὠφελῶν τὰ μέγιστα. Ibid.

Cyril of *Alexandria* saith, That the Passion of our Lord which happen'd so unexpectedly, κατὰ τὸ εἰκὸς ἐσκανδάλισε, *did likely scandalize her, and put her somewhat besides her self into indecent Passions; For doubt not,* saith he, but she had some such reasonings within her self as these, I conceived him who is now laugh'd at on the Cross, *perhaps he was deceived in saying he was the true Son of God.* "He "saying I am the Life, how should he then be Crucified? How

Tom. 4. p. 1064, 1065, 1066.

Vid. eundem orat. in occursum Domini, p. 391.

Μὴ γὰρ ἐνδοιάσῃς ὅτι τοιούτους τινὰς εἰσεδέξατο λογισμοὺς, p. 1064.

"How was he taken in the Snares of his Murtherers? How is "it that he prevailed not against the Machinations of his "Persecutors? Why doth not he who restored *Lazarus* to "Life, and filled all *Judea* with his Miracles descend now "from the Cross? 'Tis very probable that the Women kind, "being ignorant of the *Mystery*, might fall into such appre- "hensions as these were. We speak not these things out of "vain Conjectures, as it may seem to some, but we are moved "to suspect these things of the Mother of our Lord by what "is written, for that sharp brunt of Passion, which cast her "mind into absurd Imaginations, is that which *Simeon* calls "a Sword. Nor, saith he, is it to be wondered, εἰ παρώλισθε, "*if a Woman should thus slide*, at the apprehension of our Lords P. 1065. "Passion, seeing St. *Peter*, who was preferred before the rest "of the *Apostles*, was scandalized at it. And lastly he de- clares, That "Christ did therefore commit her to the care "of the Evangelist St. *John*, *because he saw that she had fallen* P. 1066. "*by scandal at his Passion*, and was filled with disorder in her "Apprehensions, that he might rightly declare unto her the "profoundness of the Mystery.

The Author of the *Questions* of the *Old* and *New Testament* Qu. 73. which passeth under the Name of *Austin*, saith, "That *Si-* "*meon* spake unto her thus, A Sword shall pass through thy "own Soul, to signifie this to her, *that even she*, in morte "Domini dubitaret, *should doubt when she saw the Death of* "*Christ*, *though she should be confirmed by his Resurrection.*

Here therefore is a Tradition of the Church built upon the received Sence of *Scripture* for three whole *Centuries*, no *Father* contradicting in the least what was so fully and perspicuously delivered in those *Ages*; and yet if we must credit the present *Church* of *Rome*, the contrary to this Tradition, and to this received Interpretation of those *Scriptures*, on which they grounded this Tradition, must be an Article of Faith received throughout all *Ages* of the *Church.*

Again, the Decree of the *Apostles*, which commands the §. 6. *Gentiles* to *abstain from things strangled, and from Blood*, was con- Act. 15. ceived by the generality of *Christians* for a Thousand Years to be obliging to all *Christians.*

Can. 63. The Canon of the *Apoſtles* ſaith, That *if any Biſhop, Presbyter or Deacon, or any other of the Clergy,* φάγῃ κρέας ἐν αἵματι ψυχῆς αὐτοῦ, *doth eat Fleſh with the Life-Blood in it, or what is killed by a Beaſt, or dieth of it ſelf, let him be depoſed;* τοῦτο γὰρ ὁ νόμος ἀπεῖπεν; *for this the Law hath forbidden; if he be a Lay-man, let him be ſeparated from Communion.*

In the Second *Century* the Chriſtians were accuſed of eating Infants, and Feaſting upon humane Fleſh and Blood; now to this Accuſation the conſtant Anſwer of the *Chriſtians* was that of *Blandina* in *Euſebius*, How ſhould they eat ſuch things, οἷς μηδὲ ἀλόγων ζώων αἷμα φαγεῖν ἔξον, *who do not think it lawful to eat the Blood of Beaſts?* And *Clemens* of *Alexandria* declares, That God forbad things ſtrangled or dying of themſelves, ἀδὲ γὰρ τέτων ψαύειν θέμις, *for it is not lawful to touch them*, and that it is not lawful for Men, σίγειν αἷμα, *to touch Blood.*

Hiſt. Eccl. l. 5. c. 1. p. 159.

Pædag. l. 2. c. 1. p. 149.

L. 3. c. 3. p. 228.

In the Third *Century*, to the like Accuſation of the *Heathens*, *Tertullian* returns this Anſwer, That *they might be aſhamed to object to them the eating humane Blood*, qui nec Animalium quidem ſanguinem in Epulis eſculentis habemus, *who uſed not to eat the Blood of Beaſts, leaſt they ſhould be defiled with any Blood received into their Bowels.* *Octavius* ſaith, We *Chriſtians* are ſo far from eating humane Blood, *ut nec edulium pecorum ſanguinem in cibis noverimus, that we eat not the Blood of Beaſts*; we are forbid to eat things ſtrangled, τοῦ αἵματος μὴ ἐκκεκενθέντος, *The Blood being not ſeparated from them*, ſaith *Origen*, *that we may not be fed with the Food of Damons*; and hence we learn the reaſon of the precept, περὶ τῆς ἀπογῆς τοῦ αἵματος, *concerning abſtinence from Blood.*

Apol. c. 9. P. 34.

Contra Celſum l. 8. p. 396, 397.

In the Fourth *Century* was held the *Council* of *Gangra* againſt the *Euſtathians*, (ſome of whom held *cibos carnium tanquam illicitos repudiandos eſſe, that Fleſh was to be refuſed as unlawful*) where they pronounce *Anathema* to any perſon who condemns thoſe that eat Fleſh, χωρὶς αἵματος καὶ εἰδωλολύτε, καὶ πνικτοῦ, *excepting only ſuch as ate Blood, or things offered to Idols, or ſtrangled*; from which Exception it is evident, that they held it fit to condemn them who did taſte of Blood, or of things ſtrangled. Now this *Canon* is in the Code of the Univerſal Church, and is one of them which were Confirmed in the *General Council* of *Chalcedon*, and afterwards by that in *Trullo*, and therefore was allowed by the whole Church of God. St. *Cyril* of *Jeruſalem*

Can. 2.

Can. 1.
Can. 2.

rusalem instructs his *Catecumen*, That the *Apostles* and *James* the *Bishop* of *Jerusalem* had writ a *Catholick Epistle* to the *Gentiles*, to teach them *to abstain from things offered to Idols, things strangled, and from Blood*, and then he adds, That *they who licked up the Blood of Beasts, and spared not to eat things strangled, were like to wild Beasts and Dogs*; *these*, saith he, *are the*, Δόγματα, *Institutions touching Meats, which it behoves you to observe.* Catech. 4. p. 34. c. de cibis.

In the Fifth *Century* St. *Jerom* declares, That *according to the Letter, the Decree contained in the Fifteenth of the* Acts *obligeth every Christian not to eat the Flesh of any dead Sheep or Cattle*, quorum nequaquam sanguis effusus est, *whose Blood is not poured forth.* And *Chrysostom* on the place saith, *These Constitutions*, εἰ καὶ σωματικαὶ, ἀλλ' ἀναγκαῖως φυλάττεσθαι, *though they concern the Body, yet are they necessary to be kept.* In Ezek. 45. p. 245.

In the Sixth *Century* the Second *Council* of *Orleans* declares, That *they who eat of that which is choaked by any Disease or Chance, or killed by the bitings of Beasts, shall be excluded from the Communion of the Church*, and *if any person, after this diligent Sanction, doth not observe these things*, reos se divinitatis pariter & fraternitatis judicio futuros esse cognoscant, *let them know they shall be guilty both in the Judgment of God, and of the Brotherhood.* A. D. 536. can. 20. Can. 22.

In the Seventh *Century* this was Decreed by the Sixth *General Council* held in *Trullo* in these words, Ἡ θεία ἡμῖν γραφὴ ἀπειλέω ἀπέχεσθαι αἵματος καὶ πνικτοῦ, *The Holy Scripture hath commanded us to abstain from Blood, things strangled, and from Fornication*; *he therefore who attempts to eat the Blood of any Creature any way, if he be a Clerk, let him be deposed*; *if he be a Layman, let him be Excommunicated.* Can. 67.

In the *Penitential* of *Theodorus Archbishop* of *Canterbury*, we have this Rule prescribed, *Hast thou eaten that which died of it self, or was torn by Beasts, thou must do penance Forty Days*; *if thou hast eaten Blood, thou must do likewise.* Cap. 18, 19.

Now of this *Theodorus*, *Rabanus* doth inform us, That *he was fully instructed in the Customs both of the Eastern and the Western Churches*, and that *he could be ignorant of nothing which was then observed by the* Greeks *or* Romans, and therefore we may rationally conclude, that what he thus prescribed, was only that which was observed both in the *East* and *Western Churches.* Ep. ad Humbert. apud Regin. de discip. Eccl. l. 2 c. 200.

In

In the Eighth Century *Gregory* the Third, who was made *Pope A. D.* 731. puts this among his *penitential Canons*, That *he who hath eaten that which died of it self, if he did this ignorantly, shall do Penance Twenty Days; if knowingly, Forty Days.* And *Bede* informs us, That he who comes to penance must be asked, *Whether he had eaten that which died of it self, or was torn by Beasts; and if so, he must do Penance Forty Days; and the like must be done by him who hath eaten Blood.* *Leo* the *Emperor* made a Law to punish, ἐσθίοντας εἶδος οἱονδηποτοῦν αἱματηρὸν, *those who did eat any kind of Blood.*

Can. pœnit. c. 30.

Can. de diversis causis, c. 14.

Novel. 58.

Balf. in Syn. Trull. can. 67.

In the Ninth Century *Regino* doth not only produce out of the *Penitentials* the same *Canons* against eating things strangled and Blood, but adds moreover, that *admonendi sunt fideles, ut nullus præsumat sanguinem manducare, the Faithful are to be admonished that none of them do presume to eat Blood, for this was forbidden in the beginning, when first God gave Men liberty to eat Flesh, and it is also forbidden in the* New Testament, *where things strangled and Blood, are compared with Fornication and Idolatry, to teach us,* quantum piaculum sit sanguinem comedere, *what an heinous thing it is to eat Blood.*

De discipl. Eccles. l. 2. c. 369, 373.

De discipl. Eccles. l. 2. c. 374.

In the Eleventh Century *Humbertus* plainly shews that this was then esteemed unlawful both in the *Eastern* and the *Western Churches*; *For we,* saith he of the *West, do not defend against you* Greeks, *the eating of things strangled and Blood*, Antiquam enim consuetudinem, seu traditionem Majorum retinentes, nos quoque hæc abominamur, *For retaining the ancient Custom or Tradition of our Ancestors, we also do abominate these things, imposing grievous Penance upon them who do this without great peril of Life; and this we do especially,* quia antiquas consuetudines, & traditiones Majorum, quæ non sunt contra fidem, leges Apostolicas arbitramur, *because we judge the Ancient Customs and Traditions of our Ancestors, which are not opposite to the Faith, to be Apostolical Laws.* And yet when *Transubstantiation* was once fully established in the *West*, as it was in the *Twelfth* and the beginning of the *Thirteenth Centuries*, then they perceived they could no longer, with any truth, assert, as did the *Ancient Fathers*, that they did, *ab humano sanguine cavere, abstain from eating humane Blood*, but believing they did eat Blood with the Flesh in the *Sacrament*, they gave all Men liberty to do it elsewhere. Whence *Balsamon* in the

Apud Baron. Tom. 11. p. 986.

Twelfth

Twelfth *Century* speaks thus, Οἱ δὲ Λατῖνοι ἀδιαφόρως ἐσθίουσι τὰ πνικτὰ In Can. 67. Concil. Trull. *The Latins do indifferently eat things strangled*, and if in this instance that which in the Eleventh *Century* was by the *Western Churches* held in abomination, and worthy of most grievous Penances, as being opposite both to the Laws of the *Apostles*, and the *Traditions* of the *Ancients*, might in the next Century be generally allowed and practised as a thing indifferent, why might not a like change happen in the same *Church* in a like space of time, touching the Doctrine of the *corporeal* Presence, or any other Article of *Christian* Faith.

Thirdly, The *Ancient Church* unanimously and constantly declared it was a thing plainly repugnant to *Scripture*, and to true *Religion*, and proper unto *Hereticks*, to punish any man with death for his *Religion* or his *Heresie*, and she refused Communion with them that did so. And, §. 7.

1. They declared this practice opposite to our *Lord*'s precept, *Not to gather up the Tares by themselves*, but *let them both grow together till the Harvest. He introduceth his Servants, saying, Wilt thou that we pluck up the Tares, that he might tell them,* saith St. *Chrysostom*, ὅτι οὐ δεῖ ἀναιρεῖν αὐτούς, *that it was unlawful to cut them off. He forbids Wars and Blood, and Slaughters to be made,* οὐ γὰρ δεῖ ἀναιρεῖν Αἱρετικὸν, *for it is not lawful to cut off the Heretick. Christ here forbids not to stop their Mouths, restrain, and hinder their boldness of Discourse, dissolve their Synods and Confederacies,* ἀλλ' ἀναιρεῖν, οὐ κελεύσαντος τοῦτο, *but he forbids us to kill and cut them off. Truth it self Answers to them,* saith St. *Austin*, non esse tales auferendos de hac vita, *that such Men are not to be taken out of the World, least whilst Men endeavour to kill the bad, they also kill the good, or such as perhaps would be such.* Matth. xiij. 29, 30. In Locum. Quæst. ex Mat. lib. un. cap. 12. Tom. 4. p. 366, 367.

2. They declared this practice was contrary to the true Religion, and to the Judgment of the *Doctors* of the *Catholick Church*. For *our Religion*, saith *Lactantius*, *is to be defended*, non occidendo, sed moriendo; non sævitiâ, sed patientiâ, *not by killing others, but by dying for it; so good men do defend it, but wicked Men by Cruelty and Murther.* The *Synod* of *Alexandria* declares, That σφαγαὶ καὶ φόνοι τῆς ἐκκλησίας ἡμῶν ἀλλότρια, *Bands and Slaughters were things alien from their Church.* When *Cresconius* had objected to the *Orthodox* that they were instrumental to procure the Death of the Three *Donatists*, St. *Austin* answers, L. 5. c. 20. Apud Athanas. Tom. 1. p. 724. Contra Cresc. l. 3. cap. 50.

swers, That *nullis tamen bonis, in Ecclesiâ Catholicâ, hoc placet, si usque ad mortem in quenquam, licet Hæreticum, sæviatur; No good Man in the Catholick Church allowed of the punishment of Hereticks with Death*; hæc omnia displicent nobis, *all these things displease us, we judge them not laudable but* damnable. And again,

De fide & oper. cap. 4. *They, who being blinded with this Error, endeavour before the time to separate the Tares*, ipsi potiùs a Christi unitate separantur, *are themselves rather separated from the unity of the Church.* He hath

Ep. 107, 158, 159, 160. Four several Epistles writ to the *Magistrates* or *Ministers* of

Ep. 127, 158, 160. Justice on this Subject, in which he earnestly requests, *ne occidantur, that they might not be killed, that the Sword of Justice might not spill their Blood*; beseeching them *for the Name*, and *for the Mercy of Christ Jesus*, ut hoc nec faciant, nec fieri omnino permittant, *that they would neither do this thing,*

Ep. 127. *nor permit it to be done by others*; and telling them, *the Orthodox had rather die themselves, than bring them to their Judicatories to be killed.* And this he doth intreat with so great im-

Ibib. portunity, 1. Because of *the command of Christ which did oblige*

Ep. 158, 159. *them to love their Enemies.* 2. Because it was *suitable to that meekness which Christianity required them to make known to all.*

Ep. 158, 160. 3. Because it was *against their Conscience to allow of such proceed-*

Ep. 127. *ings against Hereticks.* 4. Because this harsh proceeding would *deterr the Catholicks from seeking the protection of the Magistrate against Hereticks.* 5. Because *the Person who inflicts, and the Church who permits these Punishments to be inflicted, would both have cause to fear the Judgment of God for this Cruelty*, quod enim tu facis, Ecclesia facit, propter quam facis, & cujus

Ep. 160. filius facis, *for what the Magistrate, who was a Son of the Church,*

Ep. 50. p. 220. *did for her Sake, that the Church did.* And this he tells us was the Judgment of a whole *Council* of his Brethren.

3. This, say they, is alien from *Catholicks*, and proper unto *Hereticks* and *Heathens.* The *Synod* of *Alexandria* consisting of the *Bishops* of *Ægypt*, *Thebes*, *Lybia* and *Pentapolis*, lament the

Apud Athanas. Apol. ad Imperat. p. 723. practice of the *Arians*, πᾶσι γὰρ αὐτῶν δῆλον ἦν οὐδὲν ἄλλο ἢ περὶ θανάτου ὁρᾶν, καὶ φονεύειν ἐπιχείρουν, who in their *Epistle* to the *Emperors* stirred them up to *kill and inflict death* on *Athanasius* and others; For, say they, *we conceive the Conscience of you Christians, see that these things are not the works of the meanest Christians, much less of them who seem to be Bishops, and to teach others what is just. We must fight against them*, saith *Nazianzen*, *with Reasons, not with Arms*;

Arms; τὸ γὰρ καὶ χεῖρας ἀνταίρειν παντελῶς ἔξω τῆς ἡμετέρας αὐλῆς, καὶ τοῖς μισοῦσιν ἡμᾶς ἀποριπτέον; *for to lift up our Hands against them, is wholly contrary to our Profession, and must be left to them that hate us.* Orat. 3. pro pace, p. 220, 221.

4. When this was done by Instigation of any of the *Clergy*, the *Orthodox* not only did condemn it, but refused Communion with them that moved the *Magistrate* to do it. Thus when *Idacius* and *Ithacius*, two *Bishops*, moved *Maximus* the *Emperor* to this severity against the *Priscillians*, St. *Martin* not only reproved *Ithacius*, but intreated *Maximus*, ut sanguine infœlicium abstineret, *to abstain from their Blood*, and obtained a Promise from him, *nihil cruentum in reos constituendum, that nothing Bloody should be decreed against them*; though afterwards, saith *Sulpitius*, this was done, *pessimo exemplo, by a most vile Example.* The same *Sulpitius* informs us, That this good Man was piously sollicitous to preserve the *Hereticks* from Death; that for accomplishing this Work, having for a while consented to hold Communion with *Ithacius*, and his Party, he afterwards was troubled at it, and was by an *Angel* admonished that he had just Cause to be so, and that he should reassume his Constancy, *ne jam non periculum gloriæ, sed salutis incurreret, least he incurred the loss, not only of his Honour, but Salvation*; and that, *from that time he never would Communicate with the* Ithacian *Party.* [1] *Pope Syricius* also, and St. [2] *Ambrose* refused Communion with them; and the [3] *French Bishops* refused Communion with *Fœlix*, as being made a *Bishop* by them. [4] *Theognostus* also, and other *Bishops* of the *Catholick* Communion, did excommunicate *Ithacius*, and his Companions on this account, as *sanguinary, bloody and unworthy of the Priesthood.* And yet after so many [1] *Decrees* of *General Councils*, for the Extirpation of *Hereticks*, the calling in of the *Secular* Arm against them, and the animating of *Princes* and their Subjects, [2] to make War against them under the Banner of the *Cross*; after Examples of burning *Hereticks* by their Authority and Instigation, during their sitting, after so many Constitutions of [3] *Kings* and *Emperors*, confirmed by so many *Popes*, to *take them away by a damnable Death*; after so many *Inquisitions* set up for the destruction

Sulpit. Hist. l. 2. §. 64.

Dial. 3. §. 15.

[1] Baron. ad A. 386. §. 27.

[2] Ep. 27.

[3] Concil. Taurin. cap. 5.

[4] Bin. Not. in Concil. Trevir. A. D. 386.

[1] Concil. Lat. 3um. cap. 27. 4tum. can. 3. Constan. Sess. 45. Senon. c. 2, 3.

[2] Concil. Lat. 3. c. 27. 4tum. Conc. Tom. 11. p. 149. Senon. Tom. 12. p 368, 369. app. ad Con. Basil. apud Bin. Tom. 8. p. 200. p. 267.

[3] Concil. Tom. 11. p. 619, 621. p. 423. part. 2. p. 2101. Decretal. l. 5. Tit. 7. c. 13.

deſtruction of them; after ſo many Thouſands of them burnt in *Roman Catholick* Dominions, by virtue of the Sentence paſt upon them in *Eccleſiaſtical Courts*; after ſo many great *Maſſacres* of them, by Men of that Communion, without any Cenſure paſt upon them by that *Church*, or any refuſal of Communion with them upon that account; I ſay, after all this, ſurely it cannot be denied, but that the *Church* of *Rome* is of a contrary Opinion in this matter, to the *Ancient Church* of Chriſt; that ſhe cannot, agreeably to her Decrees and Practice, ſay, That *'tis unlawful to cut off the Heretick*; that *it is a thing alien from the Church, and from the meaneſt Chriſtian*; that *it is matter of Lamentation, that any one ſhould ſtir up King or Emperor to do it*; that *Chriſt hath taught, that ſuch Men ought not to be taken away by Death*; that *no good Catholicks allow it*; that *they judge it Damnable*; that *they who act thus againſt Hereticks are Diſturbers of the Church's Peace, and ſeparate themſelves from her Unity*; that *they may expect their Judge ſhould require the Lives of theſe Hereticks at their Hands*, and *ſhould inflict his Judgments on them*; that *if the Church permitteth any of her Sons to do this, ſhe is Guilty of the Fact*; or, that ſuch Perſons *who are Guilty of it, or Inſtrumental to it, are to be excluded from Catholick Communion*; that is, ſhe cannot ſay that ſhe is now of the avowed Judgment of the *Ancient Church* of *Chriſt* in this Affair.

§. 8. It were eaſie to give many other Inſtances in which the preſent practice of the *Church* of *Rome*, is plainly oppoſite to that of the *Church Catholick* of old. For,

It was the Cuſtom of the *Ancient Church* to permit the People to carry home the *Euchariſt* to their Houſes, and reſerve it there to be received, as they had occaſion; this, ſaith St. *Baſil*, was confirmed, διὰ τὴν μακρὰν συνήθειαν, *by Cuſtom of a long continuance*, of which *Tertullian* and *Cyprian* are Witneſſes. But now this ſurely would be eſteemed a great *Prophanation* of the Holy *Myſtery* by them, who now will not permit the *Laity* even to touch the *Sacrament* with their Hands.

Ep. 289. Ad Ux. l. 2. c. 5. de orat. c. 14. Cypr. de lapſ. p. 132.

Anciently, ſaith *Caſſander*, *the Prayer uſed at the Conſecration of the Euchariſt was read out with a loud Voice, and ſo as that all the People might be able to hear it, and ſay Amen to it.* *Juſtinian's* *Novel* commands all *Chriſtian Biſhops*, ſubject to his *Empire*, ſo to read it, and that by virtue of an *Apoſtolical* command to do ſo:

In Liturg. c. 26. Vid. *Treat. of Latin Serv.* c. 5. p. 75, 76.

so: Nor did any *Christian*, that we read of in those Ages, gainsay, oppose, or contradict either this *Edict*, or the reason of it; whereas now the *Church* of *Rome* commands, that the words of Consecration should be pronounced, *voce submissa*, *with a low Voice*, and *Anathematizeth* all who condemn that Custom. Concil. Trid. Sess. 22. can. 9.

3. The Fathers generally take notice of, and lay great stress upon the breaking of the Bread distributed to the People; *One Loaf was broken for all*, saith *Ignatius*: *The broken Bread is made the Eucharist of the Body of Christ*, saith *Irenæus*. *Christ*, saith *Cyril* of *Alexandria*, *gives us an example first to give Thanks*, καὶ ὅπως κλᾶν ἄρτον, καὶ διαδοῦναι, *and so to break the Bread, and to distribute it.* Frangimus in Sanctificationem nostram, *We break it for our Sanctification*, saith *Theophilus* of *Alexandria*. *In the Eucharist he suffers himself to be broken*, saith *Chrysostom*, *that he may fill all.* Ad distribuendum comminuitur, *It is broken in pieces that it may be distributed*, saith St. *Austin*. *The Flesh of Christ*, in populi salutem partitur, *is divided for the Salvation of the People*, saith P. *Gregory*. *By taking a whole Loaf, and breaking it, and giving a part of it to his Disciples*, *he signified without doubt*, quod nos in posterum facturos edocuit, *that which he taught us to do afterwards*, saith the Sixteenth *Council* of *Toledo*. *The Action of the Mass*, saith *Humbert*, *is not compleat without the breaking of the Bread, and the communication of it*; *for our Lord gave a perfect commemoration to his Disciples*, pane fracto, & distributo, *by the Bread broken, and distributed: He blessed a whole Loaf, and distributed the broken particles of it to every one*, sicut Sancta R. Ecclesia usque nunc observat, *as the Holy Roman Church even now doth.* The Interpreter of the *Roman Order* saith, *Some of late times think it strange this Order enjoins the Bread to be broken, as if they had not read that Christ brake it, and gave it to his Disciples, or that the Primitive Church continued in the Apostles Doctrine*, & in communicatione fractionis panis, *and in the Communication of broken Bread.* But though all the *Evangelists* take especial notice of this Action, though St. *Luke*, according to many Commentators, thought it of so great moment, as to express the whole *Eucharist* by *breaking of Bread*, yet is this Action, though of our *Lord*'s own practice and Institution, wholly

Εἷς ἄρτος τοῖς πᾶσιν ἐθρύφθη, Ep. ad Philad. §. 4. Fractus panis fit Eucharistia corporis Christi, *l.* 5. *c.* 2. Caten. in Matth. xxvi. 28.

Ep. Paschal. 1. Hom. 24. in 1. ad Cor. p. 256.

Ep. 59. qu. 5.

Dial. l. 4. c. 58.

A.D. 693. c. 6. Apud Baron. Tom. 11. p. 1008. & contr. Græc., ibid. p. 971.

Apud. Cass. Lit. c. 29. p. 67.

laid aside by the *Roman Church*, which distributes whole Wafers, and not broken Bread.

§. 9. But to omit innumerable Instances of this nature, I shall conclude with that of the supposed Freedom of the *Blessed Virgin* from the guilt of *Original* Sin; for it was doubtless the Tradition of the *Universal Church* from the Second to the Fourteenth *Century*, that *Christ alone was conceived without Sin*, and consequently that the *Blessed Virgin* was not so conceived: For even *A. D.* 1368. it was determined by the *Council* of *Vaur*, That *Baptism was the Remedy appointed for Original Sin*, contra vulnus originale, sine quo, secundum sanctos, in filiis hominum *nemo unquam conceptus est* præter Christum, *without which, according to the Holy Fathers, no person besides Christ was ever conceived.* It were easie to prove this Assertion by plain Testimonies through every *Century* to this very Age; but the full and numerous Confessions of the *Romanists* and their own Writings, have rendered this Work needless. For when the Feast of her Immaculate Conception was first introduced at *Lyons*, St. *Bernard* thus confutes it, *This is a new Festival*, quam ritus Ecclesiæ nescit, non probat ratio, non commendat Antiqua Traditio, *which the Custom of the Church knoweth not, Reason doth not prove, and no Ancient Tradition doth commend.* *Johannes Poza* confesseth, That *Blandellus* and *Cajetan* have produced against it the general Sayings of *Irenæus*, *Origen*, St. *Cyprian*, *Theophilus Alexandrinus*, *G. Nazianzen*, *Nyssen*, and St. *Basil*, St. *Jerom*, and *Fulgentius*, and *in a manner all the Ancient Fathers, exempting Christ alone from*, and consequently concluding the *Virgin Mary* under *Original* Sin; which Argument must needs conclude, if the *Virgin Mary* be not *Christ*. *Cardinal Turrecremata* affirms, That *all the Doctors in a manner maintain the contrary to the Immaculate Conception*, and that he had gathered together *the Testimonies of One hundred to that Effect, noting the very places and words wherein they affirm it.* *Dominicus Bannes* saith, *It is the general Opinion of the Holy Fathers, that she was conceived in Sin.* *Becanus* acknowledgeth, That *the ancient School-men, who were before* Scotus, *held the Opinion of the Latin Fathers*, viz. *That the Blessed Virgin was conceived in Original Sin.* *Estius* saith, *It was the common, and almost unanimous Opinion of the Schools*; for *Thomas Bonaventure*,

Concil. Gallic. edit. Baluz. c. 1. p. 140.

Ep. 174.

Elucidar. Dei-par. l. 4.

De-Consecrat. dist. 4. firmissime, n. 11.

Part. 1. qu. 1. Art. 8. dub. 5.

L. de Incarn. Christi, cap. 28. qu. 1. n. 1.

ture, cæterique omnes hanc quæstionis partem, sine ambiguitate, amplectuntur, *and all the rest held it without doubting.* In Sent. l. 3. dist. 3. Sect. 3.
Canus declares, That *Sancti omnes qui in ejus rei mentionem incidere, uno ore asseverarunt B. Virginem in peccato originali conceptam, all the Holy Fathers, who had occasion to speak of this matter, do with one Voice assert, that the Blessed Virgin was conceived in Original Sin*; and then he cites them from the Fourth to the Thirteenth Century. *Cajetan* brings for it *Fifteen Fathers* in his Judgment *irrefragable*; others produce 200. *Blandellus* almost 300, saith *Salmeron*. *Petavius* begins this Dispute with this Observation, that *Græci originalis fere criminis raram, nec disertam mentionem scriptis suis attigerunt, the Greek Fathers scarce ever speak plainly of Original Sin*; and therefore undertakes only to tell us the Judgment of the *Latin Fathers* in this matter, which he does by producing them from St. *Austin* to St. *Bernard*, that is, from the Fifth to the Twelfth *Century*, plainly asserting, That the *Virgin Mary* was conceived in *Original* Sin. But, saith he, *quamvis antiquioribus opinio illa placuit, though this Opinion pleased the Ancients, yet afterwards most Christians turned to the contrary Opinion, and by the tacit and pious Consent of most, it so prevailed, as to break forth into a publick Profession*; *so that a Holy-Day was, by solemn and publick Rite, appointed,* per totam Ecclesiam, *by the whole Church, for celebration of the Immaculate Conception of the Blessed Virgin*, viz. *the Eight of* December, *which* Sixtus *the Fourth confirmed by his Authority, and Apostolical Decree*, A. D. 1476, *in which*, universos Christi fideles invitat, ut omnipotenti Deo, de Immaculatæ Virginis mira Conceptione gratias, & laudes referant, *he invites all Christians to give Thanks and Praises to Almighty God, for the Immaculate Virgin's wonderful Conception, appointing a Mass, and proper Canonical Office for it, with the same Indulgences which* Urban *the Fourth had given to the Observers of the Feast of* Corpus Christi. He adds, That *he was the more enclined to this Opinion, because it had,* communem consensum omnium fidelium, *the common consent of all the Faithful, upon whose concurrent Judgment it behoves us, saith* Paulinus Nolanus, *to depend,* quia in omnem fidelem Spiritus Dei spirat, *because the Spirit of God breaths upon all the Faithful.* And lastly he concludes, That after this manner, *Credendus est Deus Christianis integrum illum immaculatæ Virginis Conceptum revelasse, it is to be believed that God*

Disp. 51. in Epist. ad Rom.
Dogm. Theolog. Tom 4. part. 2. l. 14. cap. 2.
Sect. 1.
Sect. 2, —7.
Sect. 8.
Sect. 10.
Sect. 11.
Loc. com. l. 7. c. 1. p. 412.

God hath revealed to Christians, this pure Conception of the immaculate Virgin; that is, *he hath inspired into them the Knowledge, and given them* πληροφοριαν, *the full assurance of it, though it hath not yet passed into a Catholick Doctrine.* In which last words he speaks agreeably to the judgment of their *Doctors*; for though the *Council* of *Basil* expresly decreed, That *the Doctrine of the immaculate Conception* should be *held and embraced*, tanquam pia, & consona cultui Ecclesiastico, fidei Catholicæ, rectæ rationi, & sacræ Scripturæ, *as Pious, and consonant to Ecclesiastical Worship, the Catholick Faith, right Reason, and the Holy Scriptures*; though the University of *Paris*, as *Salmeron* informs us, admits none to their Degrees who do not take an Oath to defend it: Though the *Bull* of *Paul* the V. forbids any one *in publick Sermons, Lectures, Conclusions, and any publick Acts whatsoever, to affirm, that the Blessed Virgin was Conceived in Original Sin.* And the *Bull* of *Gregory* the XV. to assert it *in any private Conference, or Writing*; yet the *Bulls* of *Sixtus* the IV. and *Pius* the V. having given liberty to all Men to hold or maintain either part; the *Trent Council* hath decreed for the observation of the said *Constitution* made by *Sixtus.*

Sess. 36.

Apud Concil. Trid. p. 19.

Sess. 5.

§. 10. Hence then we learn,

1. That a Doctrine never heard of in precedent Ages, yea fully contradicted, and declared against by Eight whole *Centuries*, may become afterwards the Doctrine of all, or almost all the Faithful. For *Joannes Major* doth inform us, That *Richardus de Sancto Victore*, who flourished in the middle of the Twelfth *Century*, *was* omnium expresse primus (qui) Christiferam Virginem Originalis noxæ expertem tenuit, *expresly the first, who held the Virgin* Mary *free from Original Sin:* And in the Thirteenth Century, *Bonaventure* saith, That *almost all held the contrary.* But now, saith *Vasquez*, *not only the unskillful Vulgar, but the Doctors and Divines, and all Catholicks with one consent, fight for the immaculate Conception.* Now, saith *Petavius*, it hath obtained, *Consensum omnium fidelium, The consent of all the Faithful.* Now, saith *Waddingus*, it is manifest, that the oppugners of it do, *sentire aliter quam universa docet Ecclesia, differ from the Doctrine of the Universal Church.* Whence,

De gestis Scot. l. 3. c. 12.

In Sent. 3. dist. 3. p. 1. A. 1. q. 1.

In tertiam D. Th. dist. 117. p. 148.

P. 57.

2. It follows, that it is so far from being impossible, that it is actually certain, That what was never heard of, yea what was

was generally contradicted in the former Ages of the *Church*, may afterwards be owned by the *general* consent of learned, and unlearned *Romanists*; in spite of all the Treatises *of the perpetuity of the Faith*, and of the *lawful prejudices* against the *Calvinists*.

3. Hence it is evident, that the *Church* of *Rome* doth not in all things follow the Doctrine of the *Ancient Catholick Church*; for if so, then would not they have given liberty to all their Members to oppose a Doctrine generally Believed, and Taught in the whole *Catholick Church*, and more assuredly in the whole *Western Church*, for Eight whole *Centuries*.

4. Hence it appears, that all the Doctrines of the *Church* of *Rome* are not received by Tradition from *Father* to *Son*, since in this matter the *Sons* have generally entertained a Doctrine their *Fathers* either knew nothing of, or plainly contradicted; and that is now become *pious*, and *consonant to Ecclesiastical Worship*, which in St. *Bernard*'s time was, *præsumpta novitas*, *Mater temeritatis*, *soror superstitionis*, *filia levitatis*; *A bold Novelty*, *the Mother of Rashness*, *the Sister of Superstition*, *the Daughter of Levity*. Ep. 174.

5. Hence doth it follow, that even by the *Authority* of the heads of the *Universal Church*, men may be forbidden under pain of Damnation, to Assert the *Ancient Doctrine* of the *Church*, and may have liberty to contradict it. Yea, that in the judgment of a great *R. Council*, received by the *French* as *General*, and bearing that title in all Editions of the *Councils*, that may be *agreeable to the Catholick Faith*, *to Reason*, *and to Holy Scripture*, which is repugnant to the *Ancient Doctrine* of the *Church Catholick*, for Eight whole *Centuries*.

6. Hence is it manifest, that the *Trent Council* hath given liberty to all her Members to hold that which is opposite to an *universal*, constant, unopposed *Tradition* of the *Church* for many Ages; that is, that she hath left them at their liberty to hold the *Ancient* Faith, or hold the contrary.

7. Hence it appears, that in the *Church* of *Rome* Feasts may be instituted in which all men shall be exhorted to praise *God* for a thing which perhaps never was; and of the truth of which none of her Members can be certain, *certitudine fidei*; *with the certainty of Faith*, all of them being by this *Church* permitted to believe the contrary.

CHAP.

CHAP. III.

Fifthly, *We distinguish betwixt Traditions, which, though not written in Scripture, are left on Record in the Ecclesiastical writings of the first and purest Ages of the* Church, *and such as are so purely Oral Traditions, as that we find no footsteps of them in the Three first Centuries, much less any assurance they had then any general Reception; of the first kind is the Canon of Scripture of the* Old Testament *mentioned in our Sixth Article*, §. 1. *This is proved from the* Jews, §. 2. *From the Christians of the Second Century*, §. 3. *Of the Third Century*, §. 4. *From almost all the celebrated Writers of the Fourth Century*, §. 5. *Where also it is observed*, 1. *That these Fathers profess to deliver that Catalogue of them, which they had received from Tradition*, §. 6. *And that the Books which they rejected as Apocryphal were so reputed by the* Church, §. 7. *That the Catalogue they produced was that received not only by the* Jews *but Christians*, §. 8. *That they made it to prevent mistakes*, §. 9. *That they represent the Books contained in their Catalogue as the Fountain of Salvation, the rest as insufficient to confirm Articles of Faith*, §. 10. *The same Tradition still continued to the Sixteenth Century*, §. 11. *What the* Roman *Doctors must do if they would shew a like Tradition for any of their Tenets*, §. 12. *The unreasonableness of their pretences to Tradition in this Article*, Ibid. *The Attempts of Mr.* M. *and* J. L. *to prove their Canon from the* Council *of* Carthage; *the Testimony of St.* Austin, *the Decrees of Pope* Innocent *and* Gelasius *are Answered*, §. 13. *The Tradition touching the Books of the* New Testament, *where it is proved*, 1. *That the Four Evangelists, the* Acts, *the Thirteen* Epistles *of St.* Paul, *the First of* Peter *and of* John *were always owned as Canonical by all Orthodox Christians*, §. 14. 2. *That it cannot be necessary to Salvation to be assured that the Books formerly controverted belong to the Canon*, §. 15. 3. *That we cannot be assured of the true Canon of the* New Testament *from the Testimony of the* Latin Church, §. 16. 4. *That there is not the like necessity that the controverted Books should have been generally received from the beginning, as that all necessary Articles of Christian Faith and Manners, should be then generally received*, §. 17. *That we have*

have cause sufficient to own as Canonical the Books once controverted is proved, 1. *in the General,* §. 18. 2. *In Particular, touching the Apocalypse,* §. 19. *And the Epistle to the* Hebrews, §. 20. *Touching the Epistle of St.* James, *the Second of* Peter, *the Second and Third of* John, *the Epistle of St.* Jude, §. 21. *No Orthodox Persons doubted of them after the Fourth Century,* §. 22. *The Romanists cannot prove their Doctrines by any like Traditions, and in particular not by such a Tradition as proves the Apocalypse Canonical,* §. 23. *The Objection of Mr.* M. *Answered,* §. 24.

§. 1. Dist. 5.

AGain, the word *Tradition* may be applied to signifie either such things as are not written in the *Scripture*, though they are left on Record in the *Ecclesiastical* writings of the first and purest Ages, and from them handed down unto us in the writings of succeeding *Ages*; or else to signifie such things as are said only to be delivered *by word of Mouth*, but cannot by the *Records* of preceding Ages be proved to have been received as Doctrines generally maintained, or practices always observed in the *Church* of *Christ*; of the first sort is the Tradition of the *Canon* of *Scripture*, of the *Apostles Symbol*, as a perfect Summary of Doctrines necessary to be believed, the Observation of the *Lord's* Day, the Superiority of *Bishops* over *Presbyters*, the Ordination of *Presbyters* and *Deacons* by *Bishops* only, and the like; we having full and pregnant evidence from the first *Records* of *Antiquity* unto this present time, of all these things, and whatsoever can be proved by a like Tradition touching a necessary *Article* of *Christian* Faith, we are all ready to receive; but those pretended *Traditions* of the *Roman Church*, which by no *Records* of *Antiquity* can be made appear to have been constantly received by the Church as *Apostolical* Traditions, we have just Reason to reject as being without Ground so stiled. For Instance,

Vocatur Doctrina non scripta, non ea quæ nusquam scripta est, sed quæ non est scripta a primo Autore. *Bellarm. de verbo Dei non scripto, l.* 4. *c.* 2.

First, We receive the *Canon* of the *Scriptures* of the *Old Testament* mentioned in our *Sixth Article*, because it is by written Tradition handed down unto us from the *Jews*, from *Christ* and his *Apostles*, and from their *Successors* in the *Church*, and we reject the *Canon* of the *Old Testament* imposed upon

us by the Fourth *Session* of the *Trent Council*, partly because we find a clear Tradition both virtually by all who say the *Canon* of the *Old Testament* is only that we own, and expressly by those who say the others which we stile *Apocrypha*, belong not to the *Canon*. And,

§. 2. 1. We receive our *Canon* from the *Ancient Jews*, to whom were committed the Oracles of God; for their *Josephus* saith, Ἐσὶ παρ' ἡμῖν δύο μόνα ἀνδρὸς τοῖς ἔθνεσι βιβλία, *We have only Twenty two Books which deserve belief among us*, and then he reckons them up as doth our *Article*, adding that the Books written from the time of *Artaxerxes* to their days, were, πίστεως οὐκ ὁμοίας, *not so worthy to be credited.*

L. 1. contra Apion, Euseb. H. Eccl. l. 3. c. 10.

Luk. xxiv. 27. From *Christ* and his *Apostles*; for the *Gospel* of St. *Luke* informs us, That *Christ* beginning from *Moses* expounded to two of his *Disciples* in *all the Scriptures the things concerning him*, and also, that all things concerning him were written in *the Law of* Moses, *and in the Prophets, and in the Psalms*, that is, in those Books which by the *Jews* are stiled *Hagiographa*. The Apostles in their *Epistles* teach, That *all Scripture is of Divine Inspiration*, and that *Timothy from a Child had known them*; and yet he doubtless only knew the *Canon* then received by the *Jews*; they add, That the whole *Scripture* was a *word of Prophecy*, the *Prophecy* of *Men moved by the Holy Ghost*. Now *Josephus* doth inform us, That *after the Days of* Artaxerxes *the* Jews *had no certain Succession of Prophets*, and it is confessed by many *Romanists*, That *from* Malachy *to* John *they had no Prophets*.

vers. 44.

2 Tim. iij. 15.

2 Pet. i. 21.

Μὴ γένεσθαι τῶν καθ' ἡμᾶς προφητῶν ἀκριβῆ διαδοχήν, Apud Euseb. l. 3. c. 10.

Genebrard. Chron. ad An. 3640. Jansen. ad cap. 48. Eccluſ.

§. 3. In the Second Century *Onesimus* requesteth of *Melito*, *Bishop* of *Sardis*, a *perfect Catalogue of the Books of the* Old Testament; whereupon this *Bishop*, being to take a Journey into the *East*, went to the place where those things were done and preached, and *learning thence the exact number of them*, he sent their Names to *Onesimus*, numbring them just as our *Sixth Article* doth. And of this *Catalogue Eusebius* saith, That it contained *all the Books of the* Old Testament *which the Church owned*,

Τῶν καθ' ἡμᾶς παλαιῶν βιβλίων ἀκρίβειαν, Euseb. Eccl. Hist. l. 4. cap. 26. Πόσα τε καὶ ἀριθμὸν, Ibid.

Καὶ ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία ὑποτάξας ἔπεμψά σοι ὧν ὄχει τὰ ὀνόματα, &c. ibid.

owned, and that *he thought it necessary to preserve this Catalogue of them in writing to Posterity.* Here then we find upon the first enquiry, after the Death of the *Apostles*, a *Catalogue* exactly formed from the *East*, and from *Jerusalem*, agreeing with the Judgment of the whole *Church* of God, and as exactly with the judgment of the *Church* of *England*.

Τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον ὃν καὶ ἀναγκαῖον ἐνταῦθα καταλέξαι ἡγούμεθα. Ibid.

In the Third *Century Origen* informs us, That *we must not be ignorant, that the Canonical Books of the* Old Testament *are Twenty two*, according to the number of the *Jewish* Letters; and then he reckons them exactly as we do, adding, That *as these Letters are an Introduction to knowledge, and divine Wisdom; so these Twenty two Books, are an Introduction to the Wisdom of God; this*, saith he, *is the Tradition of the* Jews.

§. 4.

Οὐκ ἀγνοητέον δ' εἶναι τὰς ἐνδιαθήκους βίβλους ὡς ἑβραῖοι παραδιδόασιν δύο καὶ εἴκοσι, In Psal. 1. Ed. Huet. T. 1. p. 40, 41.

The Tradition of the *Church* in the Fourth Century unanimously concurrs with the Article of the *Church* of *England* in all the *Catalogues* then given of the Books of the *Old Testament*.

§. 5.

Eusebius of *Cæsarea*, the *Metropolis* of *Palestine*, who not only hath preserved the *Catalogues* of *Melito* and *Origen*, but also doth approve them, and saith, *They were the Books of the* Old Testament *received by the consent of all*, and of which he thought necessary to preserve the *Catalogue* in writing to posterity, elsewhere saith, That he is not able exactly to reckon the Governors of the Tribe of *Judah* that ruled the *Jewish* Nation after *Zorobabel*, τῷ μηδὲ φέρεσθαι θείαν βίβλον ἐξ ἐκείνου, καὶ μέχρι τῶν τοῦ Σωτῆρος χρόνων, *because that from his time, to that of our Saviour's, there was no divine Book written.*

L. 4. c. 6.

Demonst. Evang. l. 8. c. 2. p. 368.

Athanasius in his *Festival Epistle* gives the same Catalogue which we receive, and having finished it he saith, Ἄχρι τούτων τὰ τῆς παλαιᾶς διαθήκης ἵσταται, *In these are comprehended the Books of the* Old Testament. The same *Archbishop* of *Alexandria* in his Book, stiled, a *Synopsis* of the *Holy Scriptures*, tells us the number of the Books of the *Old Testament are Twenty two*, and he there reckons them up according to our *Article*.

Ad Ruffinum, Tom. 2. p. 39.

Ibid. p. 58.

St. *Cyril Bishop* of *Jerusalem* speaks to his *Catechumen*, thus, *Know thou studiously*, παρὰ τῆς ἐκκλησίας, *from the Church, the Books of the* Old Testament; *read the divine Scriptures, the Twenty*

two Books of the Old Testament, *interpreted by the Seventy Interpreters,* τὰ παρὰ πᾶσιν ὁμολογούμενα, *and by all confessed to be divine. Meditate upon these Twenty two Books of the* Old Testament, *and be careful to remember them, as I name them*; and then he reckons them up exactly as we do.

Catech. 4. cap. περὶ τῆς θείων γεαφῶν, p. 36, 37.

Epiphanius Bishop of *Salamine* in the Island of *Cyprus*, in his Book of *Weights and Measures*, doth in like manner inform us, That *the number,* τῶν ἐνδιαθέτων βίβλων, *of the Canonical Books of the* Old Testament *is Twenty two*; and then he reckons them up, as our *Article* doth.

Tom. 2. p. 161, 162.

St. *Basil Bishop* of *Cæsarea* in *Cappadocia*, in his *Philocalia*, puts this Question, Διὰ τί κβ. τὰ θεόπνευστα βίβλια; *Why are the divine Books Twenty two?* and answers it as *Origen* had done before him.

Cap. 3.

Gregory Nazianzen in his Treatise upon this very subject of the true genuine Books of *Scripture*, declares, That *the Historical Books of the* Old Testament *are Twelve*, and *the Metrical are Five*, and *the Prophetical Five*; and then he names them all according to our Article.

Concil. Oxon. Tom. 2. part. 1. p. 179.

Amphilochius in his *Canonical Epistle* to *Seleucus* gives us the same account of them, with this only difference, that the Book of *Esther* is said to be not so generally received for *Canonical* as the rest.

Apud Balsamon, p. 1083.

St. *Jerom* in several places of his works is so clearly for us, that our *Article* is founded on his Judgment; who often tells us, That *the Canonical Books of the* Old Testament *are Twenty two, or, if you will reckon* Ruth *and the* Lamentations, *as distinct Books, they are Four and twenty.* In his Preface to the *Book of Kings*, in his *Epistle* to *Paulinus*, to *Lata*, and in divers places of his other works, he is expresly of the same Judgment.

Tom. 3. f. 6. a. Ibid. f. 3 a. T. 1. f. 41. a.

Ruffinus having numbered the Books of the *Old Testament* as we do, adds, That *in these Books the Fathers did comprize the number of the Books of the* Old Testament.

Apud Hieron. Tom. 4. f. 51.

St. *Hilary* saith, That *the number of the Books of the* Old Testament *are Twenty two, according to the number of the* Hebrew *Letters*; and having reckoned them up as we do, saith, *These compleat the number of the Twenty two Books.*

Prolog. Expla. in Psalmos.

The *Council* of *Laodicea* Decrees, That *only the Canonical Books shall be read in the Church*; and then this *Council* reckons up the *Canonical Books* as we do, leaving out of their account

Can. 59.

those

those which we call *Apocryphal*. Now this *Canon* being received into the *Codex Canonum Ecclesiæ universalis*, or *the Code of the Canons received by the whole Church*, it must have the force of an *Oecumenical Synod*, and give us the concurring judgment of the whole Church of God on our side. And, yet for farther confirmation of this matter, let these few things be noted.

§. 6. *First*, That these *Fathers* generally say, they deliver these *Catalogues as they received them by Tradition*, and *as they were delivered to them by the Fathers*, and as *they were received by the* whole Church of Christ. * *Athanasius* in his *Paschal Epistle* speaks thus, *Because some dare to mix Apocryphal Books with the divine Scriptures, of which we are fully assured from the Tradition of them to the Fathers, by them who were Eye-witnesses, and Ministers of the Word. It seemed good to me, being exhorted to it by the Orthodox Brethren, and having learnt them from the beginning, in order to declare which are the Canonical Books delivered as such by Tradition, and believed to be of divine Inspiration.* St. *Hilary* saith, That they were thus computed, *secundum Traditiones veterum, according to the Traditions of the Ancients.* These, saith St. *Cyril*, are the Books you learn, ἐκ τῆς ἐκκλησίας, *from the Church*, and which *we read publickly in the Church. The Apostles and the ancient Bishops, and Governors of the Church who delivered these*, as the Canonical Books, *were much wiser than you; thou therefore being a Son of the Church, do not transgress her Laws, or go beyond her Rules. What are the Volumes of the* Old *and the* New Testament, *which, according to the Tradition of the Ancients, are believed to be inspired by the Holy Ghost, and* delivered to the Churches of Christ. *It seems convenient*, saith Ruffinus, *here evidently to declare, as we have received them from the* Monuments of the Fathers; and having reckoned up the Books of the *Old Testament*, proceeding to the Books of the *New Testament*, he adds, *These are the Books which the Fathers comprized in the Canon; these things are delivered to us by the Fathers.*

* Καθὼς παρέδοσαν τοῖς παλαιοῖς οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου.

Prolog. Expla. in Psalmos.

Πολὺ σὺ φρονιμώτερος ἦσαν οἱ Ἀπόστολοι καὶ οἱ Ἀρχαῖοι Ἐπίσκοποι οἱ τῆς Ἐκκλησίας προεστῶτες οἱ ταῦτας παραδόντες. Catech. 4. p 37.

Quæ secundum majorum Traditionem Ecclesiis Christi tradita.

Hæc nobis a patribus tradita sunt. *Apud Hieron. Tom.* 4. *f.* 51. a.

Note,

§. 7. Note, *Secondly*, That of the Books which we reject, and call *Apocryphal*, they also teach that as such they were rejected by the *Church*, that though the *Church* permitted them to be read, yet did she not receive them into the *Catalogue* of the *Holy Scriptures*, or use them to confirm any Article of *Christian* Faith, and that they spake of them as Books without the *Canon*. Thus *Athanasius* in his *Paschal Epistle*, saith, That πλέον δὲ ἀκριβείας ἕνεκα, *for more exactness sake, I add this necessary advertisement*, ὡς ἐσί τε ἕτερα Βιβλία τούτων ἐξωθεν ὰ κανονιζόμενα μὲν, *That besides these Books* of the Old and New Testament, now mentioned as divine Scripture, *there be other Books which are not put into the Canon, which are yet appointed by the Fathers to be read to those who first come to be Catechized in the way of Piety*, to wit, *The Wisdom of* Solomon, *the Wisdom of* Syrach, *and* Esther, *and* Judith, *and* Tobias, *and the Book called the Doctrine of the Apostles and Pastor, these are read, and not to be despised, the others are put into the Canon.* The very same words he repeats in his Compendium of the *Holy Scripture*; where also afterwards he reckons *the Four Books of Macchabees*, and *the History of Susanna* among the Books contradicted; *Baruch* and *the additions to Daniel* among the ἀπόκρυφα, or the *Apocryphal Books of the Old Testament*. St. *Cyril* having cited the *Canon* we receive, as that which was delivered to the Church by the *Apostles*, and *ancient Governors* of the Church, adds, Τὰ δὲ λοιπὰ πάντα ἔξω κείσθω ἐν δευτέρῳ, *Let all the rest which are extro-canonical, be placed in a second Order*. *Gregory Nazianzen*, having given an account of Twenty two Books of the *Old Testament*, saith, *You have them all*, ἔξω δὲ τούτων ἐκτὸς ἂν ἐν γνησίοις, and that, *all besides them are not Genuine*. After his *Catalogue* delivered from the Tradition of the Fathers, *Ruffinus* saith, *You must know that there be other Books which are not* Canonical, *but called by our Ancestors* Ecclesiastical, *as the Wisdom of* Solomon, *the Wisdom of the Son of* Syrach, Tobit, Judith, *and the Books of* Macchabees, *which they were willing to have read in the Church, but not to have produced to confirm Doctrines of Faith; the rest they called Apocryphal, and would not have read in the Church.* These things are delivered to us by the Fathers. St. *Jerom* saith, he made his *Catalogue*, ut scire valeamus quicquid extra hos est inter Apocrypha esse ponendum,

Apud Balsam. p. 921.

Tom 2. p. 58, 59.

Catech. 4. p. 38.

Ubi Supra.

Sunt alii libri non Canonici, sed Ecclesiastici a majoribus appellati. — Quæ omnia legi quidem in Ecclesia voluerunt, non tamen proferri ad authoritatem ex his fidei confirmandam. *Apud Hieron. Tom. 4. f. 51.*

Præfat. in librum Regum. Tom. 3. f. 6.

dum, *that we might know that all besides these Twenty two are to be deemed Apocryphal.* He adds, That *the Books which are not received by the* Hebrews, *are to be rejected by us Christians*; and that *the Church indeed Reads them, but receives them not into the Canons.* Præf. in Esdr. & Neh. ibid. f. 7, 8.

Note, *Thirdly*, That they declare not only that these are the Books received into the *Canon* by the *Jews*, but by the *Christians* also; that they are, πᾶσα γραφὴ ἡμῶν χειστιανῶν, *the entire Scripture of us Christians*, saith Athanasius. *All the Books delivered by the Apostles, and ancient Governors of the Church, and by the Church to others*, saith St. *Cyril.* *All the Books delivered to the Church of Christ*, saith *Ruffinus.* That as for others, which we stile *Apocryphal*, Ecclesia nescit Apocrypha, *the Church owns them not*: Ecclesia inter Canonicas Scripturas non recipit, *The Church receives them not among the Canonical Scriptures*, saith St. *Jerom.* §. 8. Synopf. Tom. 2. p. 55. Ubi Supra. Tom. 3. f. 7. a. f. 9. a.

Note, *Fourthly*, That they declare that they made this Enumeration of these Books, διὰ τὴν ἀνάγκην, καὶ τὸ χρήσιμον τῆς ἐκκλησίας, *out of necessity to prevent mistakes in this Matter, and for the good of the Church, and that Men might know out of what Fountains they were to draw the Waters of Life.* Having made mention of the *Hereticks*, saith *Athanasius*, *as of Dead persons, and of our selves*, ὡς ἐχόντων περὶ σωτηρίαν τὰς θείας γραφὰς, *as having the Holy Scriptures for Life, and because I fear least some harmless Men, through their Simplicity and Ignorance, may be deceived by the subtile Craftiness of Men, and being deceived,* τῇ ὁμωνυμίᾳ τῶν ἀληθινῶν βιβλίων, *by the ambiguity of* the word *true Books*, (which signifies either only such as are read in the Church, or such as also are put into the Canon) *may begin to be conversant in others*; *therefore I intreat you to bear with me, if, by way of remembrance, I write of those things which you know already, because of the necessity of so doing, and the Benefit of it to the Church.* *Amphilochius* and *Nazianzen* say, *It behoves the Christian to learn this, that,* οὐ πᾶσα βίβλος ἀσφαλὴς, *every Book is not safe, which has the venerable Name of Scripture*; *for some are False and Adulterate, some of a middle Nature, and some Canonical*; *and therefore*, say they, *will we number every one of the inspired Books,* ὡς ἂν εὐκόλως μάθῃς, *that you may clearly learn* §. 9. Apud Balsam. p. 920, 921. Ubi Supra.

Ad inſtructionem eorum qui prima ſibi Eccleſiæ ac fidei Elementa ſuſcipiunt, ut ſciant ex quibus ſibi fontibus verbi dei haurienda ſunt pocula. *Apud Hieron. Tom.* 4. f. 51.

learn which they are. Theſe, ſaith *Ruffinus, are the Traditions of the Fathers touching the Canonical Books; thoſe are the Books which are read in the Church, though not Canonical, nor ſufficient to confirm any Doctrine of Faith, and the other are Apocryphal Scriptures, which ſhe would not have read, and theſe things I thought fit in this place to ſignifie for the inſtruction of thoſe who receive the firſt Rudiments of Faith, that they may know out of what Fountains they muſt receive the word of God. This Catalogue I have made,* ſaith Jerom, *that you may be able to know that the reſt are Apocryphal.*

Ut ſcire valeamus quicquid extra hos eſt inter Apocrypha eſſe ponendum. *Tom.* 3. f. 6. a.

§. 10. Note, *Fifthly,* That they repreſent theſe as the Fountains of Salvation, which are diligently to be read and ſtudied by all, and as for the reſt, ſome of them ſay, that though they were read in the Church, not for confirmation of Faith, but inſtruction of Manners; yet private Perſons ſhould not read them. Thus *Athanaſius* having given us the *Proteſtants Canon,* both of the *Old* and *New Teſtament,* he adds, *Theſe are the Fountains of Salvation, ſo that he who thirſteth, let him be ſatiated*

Apud Balſam. p. 922. *with the Oracles contained in them;* ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται, μηδεὶς τούτοις ἐπικαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι; *in* theſe alone *is contained the Doctrine of Godlineſs, let no Man add any thing to them, nor take any thing from them; of theſe our Lord ſpake when he ſaid to the* Phariſees, *You erre, not knowing the Scriptures, and when he exhorted the* Jews *to ſearch*

P. 36, 37. *the Scriptures. Learn of the Church,* ſaith *Cyril* to his *Catechumen, which are the Books of the* Old *and the* New Teſtament, *and read none of the Apocrypha, for why ſhouldſt thou trouble thy ſelf,* περὶ τὰ ἀμφιβαλλόμενα, *about controverted Books, who knoweſt not thoſe which are by all acknowledged; read theſe Twenty two Books of the* Old Teſtament, *ſtudy them only,* σὲ δὲ τὰ ἀπόκρυφα μηδὲν ἔχειν κοινὸν, *and have nothing to do with the Apocrypha;* and having given us the ſame Catalogue of the Books of the *New Teſtament,* excepting only the *Revelations,* he ſaith, *Whatſoever is not read in the Church do not thou read.*

St. *Jerom* in his Epiſtle to *Paulinus,* having reckoned up the Books of the *Old* and the *New Teſtament,* as we do (ſaving that he ſaith, *The Epiſtle to the* Hebrews *is by many not reckoned as St.* Paul's)

St. Paul's,) ſaith, *I intreat thee, dear Brother, to be converſant among theſe, to meditate of them,* nihil aliud noſſe, nihil quærere, *to know, to enquire after nothing elſe.* In his Epiſtle to *Læta,* touching the Education of her Daughter, he gives this Admonition: *let her ſhun all Apocryphal Books, and if at any time ſhe will read them, not for the truth of Doctrine, but for Reverence of the Signs, let her know they are not their Books whoſe Titles they bear, that there be many ill things in them, that it requireth great Wiſdom to ſeek Gold among Dirt.* Tom. 3. f. 3. b.

Caveat omnia Apocrypha, &c. *Tom.* 1. f. 21.

§. 11. Thus have we in one *Century Euſebius* of *Cæſarea* the *Metropolis* of *Palæſtine*, *Cyril Biſhop* of *Jeruſalem*, *Amphilochius Biſhop* of *Iconium* the *Metropolis* of *Lycaonia*, *Nazianzen* and St. *Baſil* in *Cappadocia*, *Athanaſius Patriarch* of *Alexandria*, *Ruffinus* Prieſt of *Aquileia* in *Italy*, *Hilary* of *Poictiers* in *France*, *Jerom*, who lived in *Rome*, *France*, *Dalmatia*, *Syria*, *Palaſtine*, who travelled into *Cyprus*, *Ægypt*, *Alexandria*, converſed with all the learned Perſons of his Age; and laſtly the *Council* of *Laodicea*, received generally through the *Chriſtian* World, depoſing their plain Teſtimonies for the *Canon* of the *Old Teſtament* received by *Proteſtants*, and as unanimouſly condemning that of the *Trent Council*, ſince owned by the *Church* of *Rome*. And confident I am that the greateſt ſearchers into *Eccleſiaſtical Antiquity* cannot produce one *Council*, nor one Teſtimony of any *Father* throughout theſe Four *Centuries*, who purpoſely treating of, or declaring the exact number of the *Canonical* Books of the *Old Teſtament*, doth not either expreſly exclude, or at leaſt omit all, or moſt of all thoſe Books which we ſtile *Apocryphal*, and which by the *New Canon* made at *Trent*, are pronounced *Canonical*, and that with an *Anathema* to every *Chriſtian* who, *pro ſacris & Canonicis non ſuſceperit, receives them not as Sacred and Canonical.* And if all this be not ſufficient, whoſoever will peruſe *Doctor Couſin*'s *Canon* of *Scripture*, will find the ſame Tradition ſtill continued to future Ages. Seſſ. 4.

And that the number of the Books of the *Old Teſtament* were either expreſly or equivalently declared to be thoſe, and thoſe only which we receive. For Century the Fifth, St. *Chryſoſtom* lays it down as a thing *confeſſed by all*, that all the divine Books of the *Old* Καὶ τὸτο πάντες ἂν ἡμῶν συνομολογήσειεν. Hom. 4. in Gen. p. 20.

Testament were from the beginning *writ in the Hebrew Tongue.*

In Cant. Canticum. p. 985, 1077. *Theodoret* twice mentions the sacred and saving Scriptures of the *Old Testament*, without addition of one of the *Apocryphal*:

Cous. p. 132. P. 142. P. 145. P. 151, 152. P. 154. P. 158, 159, 161, 163. P. 166. P. 174, 178. P. 179, 188, 192, 197. The number of them is declared to be Twenty two. Century the Sixth, by *Anastasius*; in the Seventh Century by *Isidore*; in the Eighth Century by *Damasus*; in the Ninth Century by *Nicephorus* and *Agobardus*; in the Eleventh Century by *Gisselbertus*; in the Twelfth Century by *Hugo de Sancto Victore*, *Richardus de Sancto Victore*, by *Petrus Comestor*, *John Belith*, and by *John* of *Salisbury*; in the Thirteenth Century by the *Ordinary Gloss*; in the Fourteenth Century by *Nicephorus*, *Calistus*, and *Joannes Armachanus*; in the Fifteenth Century by *Thomas Waldensis*, *Dionysius Carthusianus*, and *Erasmus*.

Prol. Gal. in libr. Regum, Tom. 3. f. 6. a. Others, numbring *Ruth* and *Lamentations* as Two Books, distinct from *Judges* and *Jeremy*, say, That the *Canonical Books of the* Old Testament *are Twenty four*, which say they, from St. *Jerom*, St. *John* in his Revelations introduceth under the Name of the *Twenty four Elders:* so in the Sixth Century *Primasius* and *Leontius*; in the Eighth Century *Venerable Bede*; in the Ninth Century *Ambrosius Ausbertus*; in the Twelfth Century *Peter Abbot* of *Celle*; in the Fifteenth Century *Thomas Anglicus*; and in the Sixteenth *Frances Georgius*. Now manifest it is, even from the very number here assigned of Twenty two or Twenty four *Canonical* Books, that all these *Authors* must exclude those Books we call *Apocrypha* from the *Canon*, and it is still more evident from their own Words, in which they expressly say, *These are the Books received, the Books put into the Canon by the Church; the Books received by the Church, and Canonized. The whole Canon which the Church receives, and which was handed down unto them by the Authority of the Ancients.*

Dr. Cous. p. 131, 133. P. 147. P. 152. P. 164, 178, 196. P. 133. P. 151. P. 157, 194. P. 197.

Ibid. p. 151. And of those which we stile *Apocryphal* they say, *These are the Books which are contradicted*, and *not received by the Church.*

P. 152, 162, 167. *The Books of the* Old Testament *which are not received by the Church*; *The Books which are read indeed*, sed non scribuntur, non habentur in Canone, sed leguntur, ut scripta patrum, *as are the Writings of the Fathers, but are not put into the Canon*; non reputantur in Canone, *are not reputed to belong unto it. The Books which the Church reads, and permits for Devotion, and the instruction of Manners, but thinks not their Authority sufficient,*

P. 158, 159, 163, 169, 175

ad

ad confirmandam Ecclesiasticorum dogmatum Authoritatem, *to confirm the Authority of Ecclesiastical Doctrines. The Books which are not to be received* ad confirmandum aliquid in fide, *to confirm any Article of Faith. The Contents of which she obligeth no man to believe, nor doth she judge him guilty of disobedience or infidelity who receives them not. Concerning which the Church receives the Testimony of St.* Jerom, *as most Sacred*, who did undoubtedly exclude them from the *Canon. To whom*, say they, *the Church Catholick is much indebted upon this account*, and *to whose sence the sayings both of Councils and Fathers are to be reduced: Books with whose Authority no Man was pressed: Books*, Lastly, *which were not genuine*, but νόθα, ἀπόκρυφα, *Spurious, and Apocryphal, which the Christian Church doth not receive*, pari Authoritate, *or* pari veneratione, *with the like Authority or Veneration with which she doth receive the Holy Scriptures.*

P. 166, 173, 176, 191, 193. P. 189, 190. P. 194. P. 199. P. 202. P. 174, 188. P. 166, 201.

§. 12.

Now hence the *Doctors* of the *Church* of *Rome* may learn what it is they are to do, if they would prove any of their Doctrines to have descended to them by a like Tradition with that of the *Canonical Books* of the *Old Testament*, *viz.* they must prove they were owned in the *New Testament*, were delivered as Traditions by the *Apostles*, and all the *Ancient Bishops*, and *Governors* of *the Church:* They must produce express Testimonies of *Christian Writers* in all Ages asserting, That the *Church* received such a Doctrine, and that they in delivering of it *followed the Tradition of the Church*, and *their Fore-Fathers*; and saying, That the contrary Doctrine was not received by the *Church*. They must shew, That, even from the first Ages of the *Church*, *Christians* were solicitous to enquire what were the *Apostolical* Traditions not left in writing to the *Church*, that upon this enquiry they found that these Traditions were of such a certain number, neither more, nor less; that they thought it necessary to preserve them by writing *Catalogues* of all such Traditions, as were received, or owned as such by *Christians*. That this Catalogue of *Traditions* was delivered to them by the *Primitive Fathers*, as they had been received by the whole *Church*, and that they had received them *from Eye-witnesses*, and *Ministers of the Word*. That they took care to leave this *Catalogue* of *Traditions*, because some persons dared to mix *Apocryphal* Traditions with Divine, and that they made it out of

neceſſity to prevent miſtakes in this matter, and for the Inſtruction of thoſe who received the firſt *Rudiments* of the Faith, that they might know out of what Fountains to draw the Waters of *Tradition*. They muſt produce from the firſt Four *Centuries* Teſtimonies of this nature, from Fathers living in moſt places where there were any *Chriſtians*, and Teſtimonies uncontrouled throughout thoſe *Centuries*.

And ſeeing one of theſe *Traditions*, *viz.* that which concerneth the *Canonical Books* of the *Old Teſtament*, is expreſly contrary to a *Tradition* delivered, and handed down to us with all theſe circumſtances, they muſt prove, that in this matter *Tradition* hath plainly delivered *Contradictions*, throughout Four whole *Centuries*, which being done, we cannot chuſe but think her Teſtimony is *Infallible*.

Hence alſo we may ſee what an unparallell'd confidence they ſhew, when in their Diſputations the *Romaniſts* are bold to ſay, and lay the ſtreſs of their whole certainty of Faith upon this *Propoſition*, That *they hold the ſame Doctrine to day which was delivered yeſterday, and ſo up to the time of our Saviour*; ſeeing it is as clear as the Sun, that the Books of the *Old Teſtament*, which they now hold for *Sacred* and *Canonical*, were for Fifteen whole *Centuries* together, declared not to belong unto the *Canon*, but excluded from it by the *Church*.

§. 13. And this will be ſtill more apparent by conſidering what the *Authors* of the *Queſtion of Queſtions*, and of The *Papiſt Miſrepreſented, and Repreſented* ſay, touching this matter. Mr. *M.* Sect. 19. n. 6. p 410. ſaith, That *when it was grown doubtful in the Church, whether ſuch and ſuch Books were part of the Canon of Scripture, the Tradition which recommended theſe Books was examined in the Third Council of* Carthage, *and there all the Books of the R. Canon were found to be recommended to the Church by a true, and Authentical Tradition, and therefore we embrace them as the Word of God.*

Sect. 3. n. 12. p. 84, 85, 86. And again, *As yet the Church of Chriſt had not defined which Books were God's true word, which not; wherefore then it was free to doubt of ſuch Books as were not admitted by ſuch a Tradition of the Church as was evidently ſo univerſal, that it was clearly ſufficient to ground an infallible belief; but in the days of St.* Auſtin *the Third Council of* Carthage, *A.* 397. *examined how ſufficient the Tradition of the Church was which recommended theſe Books for Scripture,*

Scripture, about which there was ſo much doubt and contrariety of Opinion; and they found all the Books contained in our Canon (of which you account ſo many Apocryphal) to have been recommended by a Tradition ſufficient to ground Faith upon. For on this ground they proceeded in defining all the Books in our Canon to be Canonical. Pope Innocent *the Firſt, A. D.* 402. *St.* Auſtin, *P.* Gelaſius *A. D.* 492. *confirm the ſame Canon, and the Sixth General Council celebrated* A. D. 680. *confirms the Council of* Carthage, *and the true Canon is again ſet forth in the Council of* Florence A. 1438. *And after theſe Declarations of the Council of* Carthage *and Pope* Innocent, *no one pertinaciouſly diſſented from the Canon, but ſuch as Proteſtants themſelves confeſs to be Hereticks.*

J. L. adds, That *Gregory Nazianzen acknowledged them Canonical, and St.* Ambroſe, Lib. de Jacob & vitâ beatâ, *and that ſince the Churches Declaration no Catholick ever doubted of them.*

Now for Anſwer to theſe things, let it be noted,

Firſt, That whereas they are pleaſed to ſay, that it was *till the time of the Third Council of* Carthage, that is, till the Fifth Century, doubtful, and undetermined in the Church, whether theſe Books were *Canonical* or not, becauſe *the Church had not then declared them ſo*; they by juſt conſequence muſt grant that the *Apoſtles*, and all the *Ancient Biſhops* of the *Church* for Four *Centuries*, knew nothing of the *Roman Canon*, for had they known the Books conteſted to be *Canonical*, we cannot doubt but they would have delivered them to the *Church* as ſuch, as well as thoſe which we receive, and which, ſaith *Euſebius*, *were received by the conſent of all.* We therefore Lib. 4. c. 26. are contented to be no wiſer than they were, and rather chuſe to hearken to that advice of *Cyril* of *Jeruſalem*, *Read the Twenty two Books of the* Old Teſtament, *and have nothing to do with the Apocrypha*; Πολὺ γὰρ σε φρονιμώτερους ἦσαν οἱ Ἀπόστολοι καὶ οἱ Ἀρχαῖοι ἐπίσκοποι; *For the Apoſtles and Ancient Biſhops, the Rulers of the Church, who delivered theſe Twenty two Books* as the Canon, *were wiſer* than thoſe that came after them; we therefore being *Sons of the Church*, in compliance with his advice, will not, παραβαίνειν τὰς ὅρους, *break over the bounds which they have ſet us*, eſpecially conſidering they ſo expreſly have informed us, that they delivered this *Catalogue* of the Twenty two *Canonical* Books of the *Old Teſtament*, *as they received them from Tradition*

dition, Obs. 1. That they made this Enumeration of them *to prevent mistakes in this matter, for the good of the Church*, and *that Men might know out of what Fountains to draw the Water of Life*, and might clearly learn which were *Canonical*, *Obs.* 4. And as the Canon received, and owned not only by the *Jewish*, but the *Christian* Church, *Obs.* 3.

Secondly, The falshood of these bold Assertions hath been shewed sufficiently in what hath been discoursed upon this subject; for had the *Authority* of the Books we stile *Apocryphal* been undetermined, had the true *Canon* of the Books of the *Old Testament* been doubtful in the *Church* till the Fifth *Century*; why did *Athanasius* think it *necessary to advertise Christians, that the Books which we reject were not Canonical?* St. *Cyril*, That they *were out of the Canon: Nazianzen*, That they *were not Genuine: Ruffinus*, That *our Ancestors held them not Canonical, not sufficient to confirm Doctrines of Faith*: St. *Jerom*, That *the Church deemed them Apocryphal*, and *received them not into the Canon*: Why do they add, that these things we *delivered to them by the Fathers*, and by them recorded, πλείονος ἀκριβείας ἕνεκα, *for more exactness sake, and to prevent mistakes?* Had the *Canon* of the Books of the *Old Testament* been till then doubtful, and undetermined in the Church, why was the *Canon* produced by *Melito Bishop* of *Sardis*, judged so exact a *Canon* of the Books of the *Old Testament*? why do the *Fathers* of the four first *Centuries*, with one accord, declare, that the number of the *Canonical* Books of the *Old Testament*, if *Ruth* were added to *Judges*, and the *Lamentations* to *Jeremiah*, were but *Twenty two*, if reckoned separately, *Twenty four*? why is it that the *Council* of *Laodicea* having said, that *Christians* in the Church ought to read, μόνα τὰ κανονικὰ τῆς παλαιᾶς καὶ καινῆς διαθήκης, *only the Canonical Books of the* Old *and the* New Testament, reckons up the *Canonical Books* of the *Old Testament* as we do, excluding all that we call *Apocrypha*, as ἀκανόνιστα βιβλία, *books not contained in the Canon.*

Can. 59.

Moreover, this *Canon* was received into the *Code* of *Canons* of the *Universal Church* both by the *East* and *West*, the *Canons* of this *Council* were confirmed by the fourth *General Council* of *Chalcedon*, by the Sixth *General Council* of *Trullo*, by the *Imperial* Law of the *Emperor Justinian*, and so must give us the Sence and Definition of the whole *Church* touching this matter.

Can. 1.
Can. 2.
Novel. 131.

Thirdly, If

Thirdly, If that may be doubtful and undetermined in the *Church*, which is so positively asserted, so expresly and frequently declared in a matter of Fact, as this hath been for the first Four *Centuries*, then I hope we may be permitted to pronounce all those *New Articles* which the *Church* of *Rome* hath added to the *Creed*, doubtful and undetermined in the first Four *Centuries*, at least, till they can give us better proof that they were then received, than hath been here produced for this *Canon*, and then I think they will be no great Gainers by this false Assertion. And, sure I am, they cannot here pretend *Tradition* handed down from *Father* to Son, from all the *Christians* of one Age to all the *Christians* of the next, unless it be asserted, that all those *Fathers*, and this whole *Council* spake these things in a flat opposition to what they had been taught by their *Fore-fathers* touching the *Canonical* Books of the *Old Testament*, so that this instance is a full confutation of that idle Dream.

Fourthly, Whereas these *Authors* have produced some few Testimonies from the Fifth *Century* in favour of their *Canon*: Let it be noted, first, That *J. L.* hath been told already, that neither *Gregory* nor St. *Ambrose* have any thing pertinent to his purpose in the places cited, and this he by his silence seemeth to confess. As for the pretended Definition of *Pope Innocent* the First; (made, saith *J. L. A. D.* 370. though he was only made *Bishop* of *Rome A. D.* 402.) *Bishop Cousins* hath proved it to be Spurious, as he hath also fully proved the pretended Decree of the *Council* of *Florence* to be. And another *Bishop* of our Church, of unquestionable Credit among all learned Men, hath proved beyond all possibility of Contradiction, that the *Decree* ascribed to *Gelasius*, is also Spurious; so that we have nothing left to consider but the judgment of St. *Austin*, the *Council* of *Carthage*, and the pretended confirmation of it. Now to these I say,

Answ. p. 82, 83.

Cap. 11. p. 22. *Schol. Hist.* p. 118, 180, 188.

Bishop Pearson Vindiciæ Epist. Ignat. part. 1. c. 4. a p. 44. ad p. 54.

Fifthly, That were these Testimonies exactly for the *Canon* of the *Church* of *Rome*, yet here is neither a Decree of any *General Council*, nor a Decree received into the *Code* of *Canons* by the *Universal Church*, as was the contrary *Decree* of the *Council* of *Laodicea*; nor were the men that made it likely to judge better what were the Books of the *Old Testament* received as *Canonical*, than all the Writers now produced for our *Canon*;

Canon; they whom we have produced, as our Witnesses, being either men who lived upon, or near the place where the *Canon* of the *Old Testament* was published and known, or travelled many of them thither, and one of them on purpose to learn exactly the number of those Books: And surely it is too ridiculous to imagine that it should in the Fifth *Century* be better known in *Africa* what Books of the *Old Testament* were *Canonical* than at *Jerusalem*, *Cæsarea*, *Alexandria*, or any of the *Eastern Churches*. Moreover, This *Canon* of the *Council* of *Carthage* in the *Roman Code*, lately set forth by *Paschasius Quesnel*, hath only *Tobit* and *Judith*, and two Books of *Esdras* of all the *Apocryphal* Books now Canonized at *Rome*, nor in
Can. 299. the Collection of *Cresconius*, an *African Bishop*, is there any mention of the Books of *Macchabees* or *Baruch*, nor in the Edition of it by *Balsamon*, so that this cannot be a proof that the *Trent Canon* was received then. And lastly, 'tis true they stile the Books there mentioned *Canonical*, but this may only be in that large Sence in which those Books were sometimes called so which were read in the *Church*, though they were not sufficient to confirm matters of Faith, as may be argued from the Reason which they give us, why they stiled them *Canonical*, *viz.* Ἐπειδὰν παρὰ τῶν Πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωστέα παρελάβομεν, *Because we have from the Fathers received these Books to be read in the Church*; and from the Gloss of *Balsamon* upon it, who to know what Books were *Canonical* in the strict Sence, sends us to the Council of *Laodicea*, *Athanasius*, *Nazianzen*, and *Amphilochius*, who all declared against the *Apocrypha*, and to the last *Canon* of the *Apostles* which leaves out most of them.

Περὶ τοῦ τίνα δεῖ ἀναγινώσκεσθαι Βιβλία ἐπ' ἐκκλησίας ζήτει τῶν ἁγίων Ἀποστόλων Κανόνα πε· τῆς ἐν Λαοδικείᾳ συνόδου κανόνα ξ. τὰ ἔμμετρα Γρηγορίου, καὶ τὰ κανονικὰ Ἀθανασίου, καὶ τοῦ Ἀμφιλοχίου. Balsam. in can. 27. Concil. Carthag.

And whereas it is added, that the *Canons* of the *Council* of *Carthage* were established in the Sixth *General Council* held in *Trullo*; let it be noted,

First, That at other times the *Romanists* will by no means
Can. 36. admit this *Council*, because it equals the *Bishop* of *Constantinople*
Can. 13. with him of *Rome*, forbids Priests to be separated from their
Can. 55. Wives, condemns the received Customs of the Church of *Rome*, and prescribes contrary Laws to her; but now, because they hope their Forlorn Cause may have some small advantage,

advantage by it, they give it the Title of a *General Council.* Note,

2. That this *Synod* in the same *Canon* in which it confirms the *Council* of *Carthage*, confirms also the *Canons* of the *Council* of *Laodicea*, together with the *Canonical Epistles* of *Athanasius*, *Nazianzen* and *Amphilochius*, which number the *Canonical* Books of the *Old Testament* as we do, rejecting the rest with us as *Apocryphal*; when therefore the *Fathers* in the *Synod* confirm the *Canons* of the *Council* of *Carthage*, they must either contradict themselves by contradicting the *Council* of *Laodicea*, and these *Canonical Epistles* now mentioned, and by them equally confirmed, or else they must believe that this *Canon* of the *Council* of *Carthage*, did not declare these controverted Books to be properly *Canonical*, or divine Scripture, but only in that larger sence, in which that Name was given to Ecclesiastical Books, thought worthy to be read in the *Church*.

Ἐπισφραγίζομεν δὲ καὶ τοὺς ἱεροὺς κανόνας, — τῶν ἐν Λαοδικείᾳ τῆς Φρυγίας, — τῶν ἐν Καρθαγένῃ Γρηγορίου τοῦ Θεολόγου, Αθανασίου, Αμφιλοχίου τοῦ Ικονίου. Can. 2.

Fifthly, Whereas Mr. *M.* and *J. L.* farther assert, That *after these Books were declared Canonical by Pope* Innocent, *and the Council of* Carthage, *all cited these Books as Scripture, none pertinaciously dissented from this Decree, no Catholick ever doubted of them*; we are bound to thank them for their kindness to us in these words, in which they plainly have renounced their Title to almost all the best *Writers* of the *Christian* World, who, as the Reverend Dr. *Cousins* hath demonstrated through every *Century*, till the very Year of the Session of the *Trent Council*, not only doubted of, but plainly did reject these Books as *uncanonical* in the strict acceptation of the Word, declaring that they read and cited them indeed as Books containing good instruction, but not as properly *Canonical*, or as sufficient to confirm any Article of *Christian* Faith.

Lastly, The Testimony of St. *Austin* in his Book of *Christian Doctrine*, is so inconsistent with his other works, and so fully answered by the Reverend Dr. *Cousins*, that it is needless to say any thing distinctly to it. Can. 7.

To proceed therefore to the Books of the *New Testament*, observe, §. 14.

Ἃ καὶ ἀναντίῤῥητα ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ, Euseb. Eccl. Hist. l. 3. c. 25. l. 6. c. 25.

First, That the four *Gospels*, the *Acts* of the *Apostles*, the Thirteen Epistles of St. *Paul*, the First Epistle of *St. Peter*, and the First of St. *John*, were always, ἐν ὁμολογουμένοις, *confessed* by all true *Christians* to be sacred Books of the *New Testament*, and their Authority was never questioned by any person of the whole *Church* of *God*. Now sure we have unquestionable certainty of such Books as have been handed down to us by the Tradition of all Ages of the *Church*, inserted into all her *Catalogues*, cited by all her Writers as *Books* of a *Divine Authority*, and of which never any doubt was made by any Member of the *Church* of *God*.

§. 15. *Secondly*, Observe, That it cannot be necessary to Salvation to have an absolute assurance of those Books of the *New Testament*, which have been formerly Controverted by whole *Churches*, as well as private *Doctors* of the Church; for either these Churches had sufficient certainty, that the Books which they rejected were *Canonical*, or they had not; if they had, how could they be true *Churches* who rejected part of their Rule of Faith, when known to be so? If they had not, it seems not necessary that we at present should be certain of them; for why may not we go to Heaven without this assurance, as well as they of former Ages?

§. 16. *Thirdly*, There can be no assurance of the true *Canon* of the Books of the *New Testament* from the Testimony of the *Romish* or the *Latin Church* in any Age, because she in some *Ages* hath rejected from the *Canon* that *Epistle* to the *Hebrews*, which she now receives. It was rejected in the Third Century by *Cajus Presbyter* of *Rome*; by *Tertullian* in the same Century, who also in his Book, *de pudicitia*, insinuates, that it was not received as *Canonical* by some other *Churches*. *Origen* in his Epistle to *Africanus* having cited a passage from the Eleventh Chapter of this *Epistle*, adds, That *it is probable, some being pressed with it; may*, συνχρήσασθαι τῷ βουλήματι τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς οὐ Παύλῳ γεγραμμένην, *embrace the Sentence of them who reject this Epistle, as being not writ by* Paul. Now who they were, who in this Century did upon this account reject it, we learn more plainly from the Writers of the following Century.

Euseb. Hist. Eccl. l. 6. c. 20.

Cap. 20.

Pag. 232.

For

For *Eusebius* informs us, that, εἰς δεύρο παρὰ Ῥωμαίων τοὺς ἀνομίζηται τοῦ Ἀποστόλου τυγχάνειν, *even in his time some of the Romans did reject it, as being none of the Apostles.* Upon which place *Valesius* notes, That it was the Custom of *Eusebius* to call all the *Latins*, *Romans*, and observes, that *Ruffinus* thus Interprets this very passage, *Scio apud* Latinos *de ea quæ ad Hebræos inscribitur haberi dubitationem, I know that the* Latins *doubt of the Epistle to the* Hebrews. The same *Eusebius* informs us, that others did reject it with the *Roman Church.* St. *Jerom* frequently affirms, That *eam Latina consuetudo non recipit*, the *Latin Church* did not receive it among the *Canonical Scriptures.* Here then we see that they rejected for *Two Centuries*, what afterwards they did unanimously receive as part of the *Canon* of the *New Testament*; and so her Judgment alone can give us no assurance of the Books of the *New Testament*, because through two whole Centuries she actually erred in her Judgment of them. Hence also I inferr, that the *Church* of *Christ* knew of no Obligation laid upon her, *in a division of Church Rulers, touching any matter, to adhere to the Pope and Church of* Rome, and those which sided with them. For in this very Case *Origen* in the Third Century offers to demonstrate against her, that this was truly the *Epistle* of St. *Paul*, And *Jerom* bluntly says, *Although the Latins do reject it, yet do I receive it*, (with the *Greeks*) nequaquam hujus temporis consuetudinem, sed veterum Scriptorum authoritatem sequens, *not following the Custom of this time*, (among the *Latins*) *but the Authority of ancient Writers.*

Hist. Eccl. l. 6. c. 20.

L. 3. c. 3.

Ep. ad Dard. Ep. Tom. 3. f. 24. a.

Exhort. ad Martyr. p. 232.

Tom. 3. f. 24.

Fourthly, I add, That there is not the like necessity that any of these controverted Books should be received from the beginning by all *Christians* as *Canonical*, as that the necessary *Articles* of *Christian* Faith and Manners, should be received by all Christians. For, 1. The necessary Articles of Christian Faith, and Rules of Christian Life were preached universally to all; and so there was no time when any Christian could be ignorant of them without his own fault, but the *Epistles* controverted were only sent to private Christians, as the Second and Third *Epistles* of St. *John*; or to the Churches of the *Jews*, and therefore might with reason for some time be doubted of by other Churches of the *Gentiles*, this being not a weakening, but confirmation of

§. 17.

our Faith, that the first Christians were so careful to see sufficient Evidence before they would receive even the least *Epistle* into the *Canon* of the *Scripture*. 2. No *Christian Church* could need to be told by any other what were the necessary *Articles* of Christian Faith, or Rules of Life, since they must always know the Christian Faith, and be obliged to practise the Rules of Christian Piety, and must be taught them by their *Church Guides*; but 'tis not thus with reference to these *Epistles*, for being writ to a particular Society of *Christians*, it was sufficient that this *Society* could shew, as saith *Tertullian*, Authenticas literas eorum, *the Authentick Letters of those Apostles*, which indited them, and could testifie to those who doubted, as St. *Austin* saith, *quod ab ipsis Epistolas accipere meruerunt*, *that they received these Epistles from them*, and read, and owned them as their genuine Works; when-ever this was done, they, who before did question them, must have sufficient ground to own them as parts of the true *Canon*, and till they had this Evidence, they reasonably might continue to doubt of them. 3. It is evident from the second Observation, that the assured knowledge that these *Epistles* are *Canonical*, cannot be necessary to Salvation, the necessary Doctrines of Christian Faith being according to the general *Tradition* of the whole Church of *Christ*, comprised in the *Apostles Creed*, and all the necessary Rules of Christian Piety, being according to the same Tradition, fully comprised in the Four *Evangelists*; whereas the actual knowledge of all necessary Articles of Christian Faith, and Rules of Christian Conversation, must be always necessary, there being no possibility of knowing, or of doing acceptably the Will of God without them. It will not therefore follow, because such matters of Fact may for a time be doubtful in the Church, matters of Faith may be so, that because Churches may be *Orthodox* and reject some part of the *Canon* for a Season, they may be *Orthodox*, though they reject some necessary Article of *Christian* Faith. The *Romanist* I hope will not admit of these Conclusions. The *Greek Church* might reject the *Apocalypse*, and yet be *Orthodox*, *ergo*, she might reject the *Trinity*, and yet be *Orthodox*. The *Latin Churches* for a Season might reject the *Epistle* to the *Hebrews* without blame, *ergo*, they might reject the *Resurrection* of the Body without blame. The whole *Church* did not formerly receive those Books into

De præscript. c. 36.

De Doctrin. Christian. l. 2. c. 8.

Chap. 7. §. 4, 5, 6, &c.

Ibid. §. 2, 3.

into the *Canon* of the *New Testament*, she now receives; *Ergo* the whole *Church* did not formerly embrace those *Articles* of Faith which now she holds; and yet all these conclusions are as good as those the *Roman Doctors* usually make for receiving all the *Articles* of Faith imposed, at present, by the *Church* of *Rome*, as the Conditions of Communion, upon her Testimony that they are such; because we do receive the *Canon* of the *New Testament*, from the Tradition of the *Church*.

Fifthly, We shall see cause sufficient to embrace as certain, and unquestionable, that *Canon* of the *New Testament* we now receive, notwithstanding any doubts some of the *Ancients* had, touching some lesser portions of it, if we consider, §. 18.

1. That most of the *Fathers* of the Fourth *Century*, who give us *Catalogues* of the *Scripture Canon*, and they especially who tell us, they, in making of it, followed the suffrage of the *Church*, and *the Tradition of the Fathers*, do accord in giving of that very *Catalogue* we now receive, and owning all those *Catholick Epistles* which were sometime controverted; thus, for instance, *Athanasius* reckoneth the Books of the *New Testament* as we do, numbering, as appertaining to the *Canon*, *Fourteen Epistles of St.* Paul, *Seven Catholick Epistles*, and the *Apocalypse*; and saying, *These are the Fountains of Salvation, let no man add unto them, or take from them.* And yet he doth profess to reckon them *as they delivered them who were Eye-witnesses, and Ministers of the Word, and as they by Tradition came down to him.* In his *Synopsis* he undertakes to reckon up τὰ τῆς καινῆς διαθήκης ὡρισμένα καὶ κεκανονισμένα βιβλία, *the Canonical Books of the New Testament, defined to be such.* And amongst these he reckons *the Seven Catholick Epistles of the Apostles, comprised in one Volume, which he calls the Sixth Volume of the New Testament, Fourteen Epistles of St.* Paul, *comprised in the Seventh Volume*, and in the *Eighth* the *Revelation of St.* John, of which he testifieth, that it is δειχθεῖσα ὡς ἐκείνου, καὶ ἐγκριθεῖσα ὑπὸ παλαιαγίων, καὶ πνευματοφόρων Πατέρων, *shewed and judged to be his by the Ancient, and holy Fathers led by the Spirit of God:* And then concludes, *These are the Canonical Books of the New Testament*, καὶ τῆς πίστεως ἡμῶν οἱονεὶ ἀκροθίνια ἢ ἄγκυροι, καὶ ἐρείσματα, *or as it were the first fruits, Anchors and supports of our Faith.* St. *Cyril* is another who professeth to write his *Catalogue* from the *Church*, and to hand

Apud Balsamon, p. 922.

Pag. 59.

Pag. 60.

Pag. 61.

hand down the *Canonical* Books as she received them from the *Apostles, the Ancient Bishops, and Governors of the Church*; and he among the *Canonical* Books of the *New Testament* reckons the *Seven Catholick Epistles*, and *Fourteen Epistles of St.* Paul, leaving out only the *Apocalypse*. The *Council* of *Laodicea* reckons them exactly as St. *Cyril* doth, leaving out with him the *Apocalypse*; not that they question its Authority, but because they reckon up only the Books, ἃ δεῖ ἀναγινώσκεσθαι ἐν ἐκκλησίαις, *which ought to be read in the Churches*; among which the *Apocalypse* was not, because it is so very *Mystical*; and accordingly the *Council* concludes their *Canon* thus, περὶ τῶν Πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωσέα παρειλάφομεν, *These Books we have received from the Fathers to be read in the Church*; and yet they do command, that nothing should be read there but *Canonical Scripture*. *Ruffinus* declares, he reckoned the Volumes of the *New Testament* as they were delivered to the *Church* of *Christ*, & secundum majorum Traditionem, *and according to the Tradition of the Ancients*; and then he accounts *Fourteen Epistles of St.* Paul, *Seven Catholick Epistles*, and *the Apocalypse*; saying, Hæc sunt quæ patres intra Canonem concluserunt; *These are the Books which the Fathers put into the Canon*. The *Council* of *Carthage* undertaking to reckon up the *Canonical* Books of the *New Testament* enumerates *Fourteen Epistles of St.* Paul, *Two of* Peter, *Three of* John, *One of* James, *and One of* Jude, and *the Apocalypse of St.* John, as received from the *Fathers*. St. *Jerom* reckons the *Canonical* Books of the *New Testament* after the same manner, only saying, That *the Epistle to the* Hebrews *was by most shut out of the number of the Epistles written by St.* Paul; (that is, some in his time conceived St. *Barnabas*, others St. *Clemens*, either did interpret it from the *Hebrew*, or write it either from the Mouth, or from the Notions of St. *Paul*;) but then he adds; That *the whole Greek Church, and some of the Latins did receive it*; That all the *Eastern Churches*, *and all the Churches which used the Greek Tongue*, *did* Anciently *own it as the Epistle of St.* Paul; *and that he also owned both that and the* Apocalypse, *not respecting the Custom of his present Age, but following the Authority of the Ancient Writers, who cited Testimonies from both, not as sometimes they are wont to do, from Apocryphal Books, but as from Canonical Scripture*. And good reason had he to say,

Cyril. Catech. 4. p. 38.
Concil. Laod. Can. 60.
Apud Hieron. Tom. 4. f. 51.
Can. 27.
Ep. Tom. 3. f. 13.

1. That

1. That he received the *Apocalypse* on the *Authority* of the *Ancients*, when *Eusebius* expresly declares, That a judgment might easily be passed of it, ἐκ τῆς ἀρχαίων μαρτυρίας, *from the Testimony of the Ancients*: *Athanasius*, that it was *determined, and demonstrated to be his by the Ancient and Holy Fathers, led by the Spirit of God.* And indeed, it is cited in the First Century by *Clemens Romanus*, as a *Prophetical* Writing. In the Second Century by *Justin Martyr*, as a Book writ by *John, one of Christ's Twelve Apostles.* By *Irenaus*, in the same Century, as *the Revelation of* John *the Disciple of the Lord, the Revelation of St.* John; and he declares it was written by him, *pene sub nostro sæculo, almost in our Age, at the end of the Reign of* Domitian. It is mentioned in the Third Century as holy *Scripture*, and a *Prophetick Vision* by *Clemens* of *Alexandria*; as *the Revelation of that* John *who lay in the bosom of our Lord*, by *Origen*; it is mentioned by *Tertullian*, as *the Prophecy, the Revelation, the Vision of the Apostle* John, in above Twenty places; by St. *Cyprian*, as *that Revelation in which we hear our Saviour's Voice*, and *in which he speaks to us.* *Eusebius* informs us, That *Melito, Bishop of* Sardis, *writ upon the Revelation of St.* John; that *Theophilus, Bishop* of *Antioch* owned it, and *cited from it many Testimonies.* Now both these flourished in the middle of the Second *Century:* That *Hippolitus*, the Disciple of *Irenæus* did the same: And that *Dionysius Bishop* of *Alexandria* professed, That *he durst not reject it by reason of the multitude of Christians who had a veneration for it*, and that he owned it, ἀγίου ἀνδρὸς καὶ θεοπνεύστου, *to be the work of an holy Man, inspired of God.* And judge now whether he had not sufficient ground to say, *this matter might be decided by the Testimonies of the Ancients.*

§. 19. Lib. 3. c. 24. Synop. p. 60. Ep. ad C. §. 34. Dial. cum Tryph. p. 308. Pag. 373, 477, 128, 347, 376, 480, 486, 500, 503. Lib. 5. c. 30. p. 485. Pag. 201. 528. Tom. 5. in Joh. Hom. 7. in Jos. pag. 269, 270, 411, 510, &c. De opere & Elem. p. 202. de bono pat. p. 219. Hist. Eccl. l. 4. 24. Ibid. c. 26. Lib. 5. c. 18. p. 186. Lib. 7. c. 25.

That this Book was refused by *Marcion* the *Heretick*, we learn from *Tertullian*; that it was rejected by the *Alogians* and *Theodosian Hereticks*, we learn from *Epiphanius* and St. *Austin*; and that when some *Orthodox Christians* began to dislike the Doctrine of the *Millennium*, they began also to dispute, some the Author of this Book, ascribing it to another *John, Presbyter* at *Ephesus*; and others the Authority of it, because they could not answer the Testimony produced from the *Twentieth Chapter*, in favour of the *Saints' Reign on Earth a Thousand Years.* But then their Arguments against it are only taken from some vain, and weak Imaginations of their own Brains, as, *v. g.*

Contra Marcion. l. 4. c. 5. Hær. 51, 54. Hær. 30.

That

That St. *John here names himſelf*, which in his *Goſpel* and *Epiſtles* he never doth; by which Argument we muſt reject either the *Lamentations*, or the Book of *Jeremy*. 2. Becauſe he doth not uſe the ſame Expreſſions here, as he did there, that is, in a *Prophetick Stile* as in a *Doctrinal*, on which account *Eccleſiaſtes* and the *Canticles* cannot be writ by the ſame *Author*. And, 3. Becauſe he writes here better *Greek* than elſewhere, which if ſo, may be, becauſe he writes not to the *Jews*, but to the *Aſiaticks*; or after he had more converſed with them who ſpake that Language in its Purity. As for thoſe who aſcribe this *Revelation* to an unknown *Presbyter* whoſe Name was *John*, rather than to that *Apoſtle* who converſed ſo long among theſe *Churches*, they may be eaſily confuted from this peculiar deſcription of that *John* who was the Author of this Book, he being *that* John *who was baniſhed into the Iſle of* Patmos *for the Word of God, and the Teſtimony of the Truth*, and *who bare record of the Word of God, and the Teſtimony of Jeſus Chriſt*, and *of all things which he ſaw*, which are peculiar to this *Apoſtle* of our *Lord*.

Rev. i. 9.

Verſ 2.

§. 20. 2. St. *Jerom* alſo had good reaſon to own the *Epiſtle* to the *Hebrews* to be written, or at the leaſt compoſed, or indited by St. *Paul* on the *Authority* of the *Ancient* Writers. Seeing, as *Origen* informs us, the *ancient Chriſtians did not raſhly, when they delivered it as the Epiſtle of St. Paul*; and as *Euſebius* ſaith, *Saint Paul's* Fourteen Epiſtles were, φανερὸι καὶ σαφεῖς, *known, and manifeſt to the whole Chriſtian World*. We find it very often cited by *Clemens Romanus* the Companion, and co-worker of St. *Paul*, in his *Epiſtle* to the *Church* of *Corinth*, in which, as *Euſebius* and St. *Jerome Note*, he hath put many notions which are in that *Epiſtle*, and *uſed many Expreſſions word for word taken thence*. In the Second *Century* it is cited by *Irenæus* as a Book written *by the Spirit of God*, and in the cloſe of that *Century*, or the beginning of the next, it is Six times cited by *Clemens Alexandrinus*, under the Name of the *Apoſtle Paul*, or of *Divine Scripture*. *Origen* ſaith, That *the Apoſtle* Paul *writ Fourteen Epiſtles*; he cites it as the *Epiſtle* of St. *Paul* in his Third and Seventh Book againſt *Celſus*, in his *Philocalia*, in his *Dialogue*, againſt *Marcian*, in his *Exhortation to Martyrdom*, in his *Epiſtle* to *Africanus* he undertakes to demonſtrate, that it was his

Apud Euſeb. Hiſt. Eccl. l. 6. c. 25.
Hiſt. Eccl. l. 3. c. 3.
Sect. 12, 17, 36, 43.
L. 3 c. 38.
Catalo. Script. verbo Paulus.
Pag. 247, 439.
Pag. 53, 362, 384, 514, 515, 645.
Lib. 3. p. 143.
Lib. 7. p. 351.
Philocal. p 10, 17.
Dial. contra Marc. p. 114.
Ep. ad Afric. p 232.

his against such as doubted of it; and in his *Fifth Tome* upon *John*, he declares, That *the things contained in it are admirable, and no whit inferior to those which were confessedly writ by the Apostles*, and that *whatsoever Church received it as such, was upon that account to be commended.* That this is the *Epistle* of St. *Paul* was in the Fourth *Century* denyed by the *Arians*, because they were not able to resist the Conviction it affords in the First Chapter of our *Lord's Divinity*. On which account *Theodoret* speaks thus, *They ought at least to revere the length of time in which the Children of the Church have read this Epistle in the Churches*; for from the time that the *Churches* of God have enjoyed the writings of the *Apostles*, they have reaped the Benefit of this *Epistle* to the *Hebrews*; or if this be not sufficient to perswade them, they should hearken to *Eusebius* of whom they boast, as of the *Patron* of their Doctrines, for he confessed this was St. *Paul's Epistle*; καὶ τοὺς παλαίους ἅπαντας ταύτην περὶ αὐτῆς ἔφησιν ἐχηκέναι τὴν δόξαν, *and he declared that all the Ancients had the same Opinion of it.*

Vid. Euseb. Hist. Eccl. l. 6. c. 25.

Prœm. in Hebr.

Ἔδει δὲ αὐτοὺς τοῦ χρόνου γοῦν αἰδεσθῆναι τὸ μῆκος· ἐξ οὗ γὰρ τῶν Ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλακον ἐκκλησίαι ἐξ ἐκείνου καὶ τῆς πρὸς ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν καρποῦνται.

Proem. in Ep. ad Hebr.

That they of *Rome*, and other *Latins* did for a while reject this *Epistle*, will not much weaken this *Tradition*, if we consider, 1. That this *Epistle* was not writ to them, but to the *Hebrews*, who, as we are informed by *Eusebius*, *Embraced it with delight.* 2. That it was rejected by them, not that they had any thing to say against it, but because they could not answer the *Arguments* which the *Novatian Schismaticks* among them produced from the Sixth and Tenth Chapter of this *Epistle*, against receiving *lapsed Penitents* into the *Church*; whence, as *Philastrius* informs us, they rejected it, as thinking it was depraved by the *Hereticks*; or, 3. Because it wants his Name, which he concealed saith *Jerom*, διὰ τὴν φθόνον, because his Name would render it less acceptable to the *Hebrew* Converts who were offended at his Doctrine of the Exemption of the *Gentile* Converts from *Circumcision*, and the Observation of the Law, saith *Theodoret*, ὡς τῶν ἐξ ἐθνῶν ἀλλ' οὐ τῶν ἐξ Ἰουδαίων πεπιστευκότων Ἀπόστολος ἐκεχειροτόνητο, *because he was made an Apostle, not of the Circumcision, but of the Gentiles.* 4. Because it differs in stile from the rest of his *Epistles*, as indeed it

Ὧ μάλιστα ἑβραίων οἱ τὴν χριστὸν παραδεξάμενοι χαίρουσι. Hist. Eccl. l. 3. c. 25.

Hær. 88.

Catal. Script. Eccl. verbo Paulus.

Proem. in Ep. ad Hebr.

ought to do, being writ to the *Hebrews*, accustomed to the *Hellenistick* Stile; but of this the *Ancients* give this double reason, That it was writ by St. *Paul* in *Hebrew*, translated by others into *Greek*; or because St. *Clemens*, *Barnabas*, or St. *Luke* did, *sententias Pauli proprio ornare sermone, write down the the Sentences of* Paul *in their own Words*, saith *Jerom*, and gave φράσιν, καὶ σύνθεσιν, *the Phrase, and the Contexture*, saith *Origen*, to to the things spoken by St. *Paul*.

Ibid. Apud Euseb. Hist. Eccl. l. 6. c. 25.

§. 21. The Second and Third *Epistles* of Saint *John*, and that of *Jude* are so short, that it is needless to insist upon it; that the Second Epistle of Saint *John* is cited by *Irenæus* and *Clemens Alexandrinus* in the Second; by *Tertullian*, *Dionysius* of *Alexandria*, and the *Council* of *Carthage* in the Third *Century*, and the *Epistle* of *Jude* under his Name by *Tertullian*.

L. 1. c. 13. p. 94. Strom. 2. De carne Christi, c. 24. Euseb. Hist. Eccl. l. 6. c. 24. Apud Cypr. p. 242. De cultu fœminar. p. 151.

Concerning the *Epistle* of *St. James*, the Second *Epistle* of *Peter*, and the *Epistle* of *St. Jude*, let it be noted in the general that *Eusebus* informs us, they were, παρὰ πλείστοις τῶν ἐκκλησιαστικῶν γιγνωσκόμεναι, *know to most of the Ancients*. That they are all expresly owned by *Origen* in his Seventh *Homily* upon *Joshua*. Of the *Epistle* of *Jude* in particular *St. Jerom* saith, That though it was rejected for a while, because it cited a passage from the *Apocryphal* Book of *Enoch*, tamen authoritatem vetustate jam, & usu meruit, & inter sanctas Scripturas computatur, *it deserved Authority from its Antiquity, and constant use in the Church, and is reckoned among the holy Scriptures*. The *Catholick Epistle* of *James* is cited by *Clemens Romanus* four several times, by *Ignatius* in his Genuine Epistle to the *Ephesians*, by *Origen* in his *Thirteenth Homily* upon *Genesis*. *Eusebius* saith, It was *known to most; and publickly read in most Christian Churches*. *Saint Jerom*, that in process of time it obtained Authority. *Estius* notes, That they who before doubted of it, in the Fourth *Century* embraced the Opinion of them who received it, and that from thence, *no Church, no Ecclesiastical Writer is found who ever doubted of it, but on the contrary, all the Catalogues of the Books of Holy Scripture published by General or Provincial Councils, Roman Bishops, or other Orthodox Writers, number it among Canonical Scriptures*, quæ probatio

Hist. Eccl. l. 3. c. 25. Petrus duabus Epistolarum suarum personat tubis, Jacobus quoque & Judas, f. 156.

Catal. Script. Eccl. verbo Judas.

Sect. 10, 12, 17, 30. Sess. 5.

Lib. 3. c. 25. Lib. 2. c. 22.

Præfat. in Epist. Jacobi.

batio ad certam fidem faciendam cuique Catholico sufficere debet, *which proof must give sufficient certainty of it to any Catholick.*

The Second Epistle of St. *Peter*, is cited by *Origen* against *Marcian* under the Name of *Peter*. *Firmilion* saith, That both *Paul* and *Peter*, in suis Epistolis Hæreticos execrati sunt, & ut eos evitemus, monuerunt, *in their Epistles condemned Heretick, and admonished us to avoid them*, which is done by Saint *Peter* only in this *Epistle*. *Eusebius* saith, That it was *commemorated by many*; and that they who did not reckon it *Canonical*, yet held it very useful; on which account, μετὰ τῶν ἄλλων ἐσπουδάσθη γεγραῦν, *it was much studied with other Scriptures*. The same *Eusebius* informs us, That his First *Epistle was* always owned by all *Christians*, and thence we may have full assurance of the Truth of this *Epistle*; for there are not, saith the *Reverend Doctor Hammond*, greater Evidences of any *Epistles* being written by the acknowledged Author of it, than these, The Title of *Simon Peter, an Apostle of Jesus Christ*. The *Voice which came from Heaven* (saying, *This is my beloved Son in whom I am well pleased*) *we heard when we* (*Peter*, and *John*, and *James*) *were with him in the Holy Mount*; *this second Epistle beloved I write unto you*, ——*that you may be mindful* ——*of the Commandments of us the Apostles of the Lord and Saviour.* All which are certain Demonstrations, That *Simon Peter, the Apostle of our Lord, who was with him in* Mount-Tabor, *and there heard the Voice forementioned*, and who writ *the First Epistle* to the Twelve Tribes dispersed, writ this also.

Pag. 58. Apud Cypr. Ep. 75. p. 220.

Lib. 3. c. 3.

Cap. 1. v. 1.

verſ. 17, 18.

Cap. 3. v. 1, 2.

Note, *Lastly*, That after the Fourth *Century*, there appears not the least intimation that any of these Books were any longer doubted of by any *Orthodox* Professor of the *Christian* Faith, they being all received, and reckoned as *Canonical*, by the *Councils* and *Fathers* who mentioned the *Canon* of the *New Testament*. §. 22.

Now from these premisses there is just ground to make this Inference, and Conclusion, That seeing most of the *Catalogues* of the Fourth *Century* given by *Councils* or by *Fathers*, and all the *Catalogues* of the Fifth *Century*, unquestionably assure us, that what was once controverted by some few, was afterwards unanimously received by all the *Church* of God, we are sufficiently

ently assured of the true *Canon* of the Books of the *New Testament*. The evidence now produced, even of these controverted *Books*; being sufficient both in the judgment of all *Catholicks*, and of all *Christians*, who on these grounds alone receive them as such, to assure us, that they are *Canonical Scripture*; for by what reason can any Man evince that ought to be rejected from the *Canon*, which always was received as *Canonical* by the greatest part of the *Church Catholick*, and being accurately enquired into by those who once were Doubters, found such an uncontroulled reception through the whole *Church* diffused, as stifled, through all future Ages, the least appearance of a doubt?

§. 23. Hence then the *Roman Doctors* may discern what it is they have to do, if they do undertake to shew us such a *Tradition* for those *Roman Doctrines* we reject, as hath been shew'd for the Controverted Books of the *New Testament*. And,

1. It must be owned by them, that it cannot be necessary to Salvation to believe, or have an absolute assurance that these are true, and *Apostolical Traditions*; and therefore, *Hæc est fides extra quam salus esse non potest*; *This is the Catholick Faith, without which there is no Salvation*, must be excluded from the *Roman Creed*.

2. It must be also owned, that the pretented *Traditions* of the present *R. Church* were for some *Centuries* controverted, and rejected by whole *Churches*, *Orthodox* and *Apostolical*, and which were as such owned, and embraced by all *Christians*; and that some of them were, or at least might have been, for the first Four *Centuries*, disowned by the *Church* of *Rome*, as was one of these controverted Books; and consequently it must be owned, that she could not then be received as *Mater & Magistra omnium Ecclesiarum*; *the Mother, and Mistress of all Churches*.

3. It must be proved, that there was the same necessity that these controverted Books should be known, and received from the beginning by all *Christians*, as that the necessary *Traditions*, and *Articles* of *Christian* Faith should be so.

4. It must be proved, that these *Traditions* were always owned, and mentioned as *Divine*, and *Apostolical Traditions*, by many *Orthodox Churches* and *Fathers*; and even when controverted,

troverted, were, παρὰ πλείοσι τῶν ἐκκλησιαστικῶν γινωσκόμενα, *acknowledged by most of the Church Guides.* To instance in the *Apocalypse*, which Mr. *M.* on all occasions singles out as a Book whose *Authenticalness* cannot be better proved, than their *Traditions*, let him shew us any such Testimonies from the First, Second and Third *Centuries*, for the pretended *Traditions* of the *Church* of *Rome*, as we have shewed for the *Apocalypse*; any one that saith of them as *Denys* of *Alexandria* doth of the *Apocalypse*, That *he durst not reject it by reason of the multitude of Christians who had a veneration for it*; let him produce the plain Testimonies of the *Fathers*, that the Truth of these *Traditions* may be decided by the *Testimonies of the Ancients*; that they owned them as *Apostolical* by virtue of their *Testimony*; that the *Ancient* and *Holy Fathers*, *led by the Spirit of God*, *gave Testimony to them*; and that they were the Traditions of *holy Men inspired by God*: All these things have been said of the *Apocalypse* in the Four first *Centuries*; and when Mr. *M.* can produce any thing of the like nature, evidence and strength for any one of his Traditions, we will own it as *Divine* and *Apostolical.*

Here then we see the greatest and the plainest difference betwixt the *Traditions* we receive and own, and those pretended *Traditions* of the *Church* of *Rome*, which we reject. For,

1. The Traditions we receive are Traditions handed down in writing to us, throughout all Ages of the *Church* unto this present time; the *Traditions* we reject are only *presumptive Traditions*, such as the *Church* of *Rome* presumes to be so, but yet they have no Footsteps in the *Ancient Records* of the *Church* of *Christ*, which is a demonstration that they falsly do presume they are *Traditions*; for as we could have no just reason to believe those which we own to be *Traditions*, did we not find them thus handed down to us in these Writings; so can we have no reason to receive the pretended *Traditions* of the *Church* of *Rome*, because they are not handed down unto us in this manner.

But saith Mr. *M. Before we can know true Books, and true Copies of Books from false, we must first know true Tradition from false, that we assuredly may say, these are the true Books of Scripture,* §. 24. P. 407, 408.

pture, theſe are the true Copies of thoſe Books, becauſe true Tradition commends them for ſuch; theſe be falſe Books, or falſe Copies of true Books, becauſe the Tradition which commends theſe is falſe; tell me the means by which infallibly the true Tradition in this point may be known from the falſe, and that very means I will aſſign in other points to know true Tradition from falſe.

Reſp. This Objection I retort thus, before we can know true *Tradition* from falſe, we muſt know true Faith from falſe; for true *Tradition* is only the *Tradition* of the *Faithful*, that is, of thoſe who do entirely believe all the neceſſary *Articles* of *Chriſtian* Faith, and if I muſt firſt know this Faith, before I can know *true Tradition*, I cannot need *Tradition* to inſtruct me in the *Chriſtian* Faith. Again, tell me the means by which I may know *true Faith* antecedently to *Tradition*, and the very ſame means will I aſſign to know the Faith of *Proteſtants* without it.

2. This Argument in the Mouth of an unbelieving *Jew* that lived in the Days of *Chriſt* and his *Apoſtles* pleads as ſtrongly for the *vain Traditions* of the *Scribes* and *Phariſees*, and the whole *Jewiſh Nation*, rejected by our *Lord* and his *Apoſtles*; as for the pretended *Traditions* of the *Church* of *Rome*, *v. g.* you ſend us to *Moſes* and the *Prophets* to learn the *true Meſſiah*, and from theſe *Scriptures* you attempt to prove your *Jeſus* is the *Meſſiah* promiſed to the *Jews*, but *before you can know whether the Books you cite be the true Books of* Moſes *and the Prophets, and the Copies you have of them be true Copies, you muſt know true Tradition from falſe; tell me then the means by which infallibly the true Tradition in this Point may be known from the falſe, and that very means will I aſſign to prove the Traditions of the Jewiſh Church, rejected by your Lord, and his Apoſtles to be true.* Whatſoever Anſwer Mr. *M.* can return to this Objection, will be as applicable to his own.

3. To this demand I anſwer, That where the *Tradition* deriveth from the *Fountain* of *Tradition*, and can be proved by written Teſtimonies to have done ſo: And, 2*ly.* that where it is a *Tradition* not of a matter of *Fact*, but *Faith*, and paſſeth down without controul, and contradiction of any that were then and after owned by other *Churches* as true *Chriſtian* Brethren. And, 3*ly.* where it can be proved irrational and abſurd, that the *Tradition* could have ſo long and generally obtained

obtained without juſt ground of being owned as ſuch, there the *Tradition* ought to be embraced as true.

When therefore Mr. *M.* hath proved the pretended *Traditions* of the *Church* of *Rome* to have theſe Three Characters of *true Tradition*, we ſhall have equal reaſon to admire his Parts, as we have now to wonder at his *Confidence*; but they who can believe *Impoſſibilities*, may be allowed to undertake them.

CHAP. IV.

Sixthly, *We diſtinguiſh betwixt Traditions touching purely Doctrinals, or divine Revelations, touching Articles of Faith and Matters of Practice; in the firſt, the Fathers have been ſubject to miſtake in Doctrines not Fundamental, as appears,* 1. *From the Doctrine of the* Mellennium *delivered in the Second and Third Centuries, as a Tradition received from Chriſt and his Apoſtles,* §. 1. *As a thing of which they were certain,* Ibid. 2. *As a Doctrine proved from variety of Scriptures, both of the* Old *and* New Teſtament, *which could, ſay they, receive no other ſence,* §. 2. 3. *As a Doctrine denied only by Hereticks, or ſuch as were deceived by them,* §. 3. *It was embraced by the greateſt number of Chriſtians and Church Guides, delivering it not as Doctors only but Teſtators,* §. 4. *Hence the uncertainty of ſuch Traditions is demonſtrated, and the falſhood of the pretended Tradition for Invocation of Saints,* §. 5. 2ly. *A like miſtake is proved from the general Doctrine of the Fathers of the four firſt Centuries that the Day of Judgment was nigh at hand,* §. 6. *And that the time of Antichriſts coming was at hand,* §. 7. *That the World ſhould end after Six thouſand Years, that is, according to their computation, Five hundred Years after our Saviour's* Advent, §. 8. *The Inferences hence,* Ibid. *In matters of practice we diſtinguiſh,* Seventhly, *betwixt ſuch as have been generally received without conteſt in the pureſt Ages of the Church, and ſuch as have been conteſted and diſowned by Orthodox Churches or Members of the Church; and that we cannot depend with certainty on the latter is proved,* 1. *From the Conteſt betwixt P.* Victor *and the* Aſiaticks, *touching the Eaſter Feſtival, in which*

which it is observed, 1. *That the greatest part of the Christian World, consented in judgment with* Victor *and his Synod*, §. 9. 2. *That they who with him kept this Feast on the Lord's Day, pleaded an Apostolical Tradition for that Practice*, §. 10. 3. *That they who kept it with the* Jews *pleaded the same Tradition, and with greater Evidence*, §. 11. 4. *That when the Pope endeavoured by terrifying Letters to affright them from their practice, all the* Asiaticks *and Neighbouring Provinces refused to hearken to him, and condemned him for it*, §. 12. 5. *That hereupon* Victor *attempted to Excommunicate them, and commanded others to have no Communion with them*, §. 13. 6. *That notwithstanding this injunction, all the other Churches held Communion with them, and sharply reprehended* Victor *as a disturber of the Church's Peace*, §. 14. *Inferences hence shewing the Falshood of the Fundamental Rule of the Guide of Controversies, and the uncertainty of Tradition*, §. 15. *Which is farther proved from the Contest betwixt* P. Stephen *and St.* Cyprian, *and the* Asiaticks, *touching the Baptizing of Hereticks; where 'tis observed*, 1. *That the Opinion of* Stephen *was for the Baptizing of no Hereticks, no not those who were not Baptized in the Name of the Father, Son and Holy Ghost; that of St.* Cyprian *for the Baptizing of all Hereticks and Schismaticks*, §. 16. 2. *That Pope* Stephen *proceeded to an Excommunication of his Brethren upon this account, and a refusal of Communion with them, and so did Pope* Xystus *and* Dionysius *after him; whereas they of* Africa *judged no Man who differed from them*, §. 17. 3. *Observe, that the Opinion of the* Africans *and other Eastern Churches was asserted by many Christian Doctors, Churches and Councils, and was of long continuance after this dispute*, §. 18. 4. *Observe, that as Pope* Stephen *pretended to Apostolical and Original Tradition for his Opinion, so did the contrary Party for their Opinion*, §. 19. 5. *That the* Africans *passed a severe Judgment on the Assertors of the contrary Opinion, though they refused not Communion with them*, §. 20. 6. *That neither* Stephen's *Opinion nor Saint* Cyprian's *prevailed, but the Church went a middle Way betwixt both*, §. 21. *Inferences*, 1. *Hence it appears, that the Doctors of the* Western *Churches are no good Judges of the Practices of the East*, §. 22. 2. *That in Matters of this obscurity the Custom of each Church, is to be followed without breach of Peace*, §. 23. 3. *That in those A-*

ges

ges, they knew nothing of the Pope's Supremacy, or the Rule of the Guide of Controversies, §. 24. 4. *That they belived what passed for Apostolical Tradition in the* Church *of* Rome *might be no such thing*, §. 25. *And*, Lastly, *That even in those early times Tradition Apostolical must falsly be pretended by great and many Churches*, §. 26.

Furthermore we distinguish betwixt Traditions touching Points purely Doctrinal, or Divine Revelations which concern matters of meer Belief, as the Doctrine of the *Millennium*, of the time of the Day of Judgment, of *Antichrist*, and what did hinder his Appearance, and the like, and Traditions touching points of *Practice*, such as were the Observation of the *Lord*'s Day, the *Superiority* of *Bishops* over *Presbyters*, the Ordination of *Presbyters* and *Deacons* by *Bishops*, *&c.* Touching the first kind we say, That it is no sufficient evidence that they were Doctrines received from the *Apostles*, that they have been asserted by after-Ages to be such, it being evident both from *Church History*, and the Confessions both of *Protestants* and *Papists*, that in these matters the *Fathers* have been subject to mistakes in Doctrines not belonging to the Fundamentals of the *Christian* Faith; but touching matters of Practice we say, That we are ready to receive all such *Traditions* as have that Evidence, that they were generally practised from the first and purest Ages of the *Church*, which we are able to produce for observation of *the first Day of the Week*, the *Superiority of Bishops over Presbyters*, the *Ordination of Presbyters and Deacons by Bishops*, and the like. To give some Instances of the first kind. Dist. 6th.

First, The Doctrine of the *Millennium*, or the Reign of Saints on Earth a Thousand Years, is now rejected by all *Roman Catholicks*, and by the greatest part of *Protestants*, and yet it passed amongst the best of *Christians* for Two hundred and Fifty Years for a Tradition *Apostolical*, and as such is delivered by many *Fathers* of the Second and Third Century, who speak of it as the Tradition of our *Lord* and his *Apostles*, and of all the *Ancients* that lived before them, who tell us the very words in which it was delivered, the *Scriptures* which were then so Interpreted, and say, that it was held by all §. 1.

Christians that were, κατὰ πάντα ὀρθοδοξοῦντες, *exactly Orthodox.*

And, 1. this is delivered by the *Fathers* of the Second and Third Centuries as a Tradition received from the Mouth of *Christ* and his *Apostles*. *Eusebius* confesseth, That *Papias* declared it to be the Doctrine of our *Saviour* handed down to him by *unwritten Tradition*. Now of this *Papias*, *Irenæus* saith, That he was an Hearer of St. *John*, the *Author* of the *Revelations*. He himself professeth, that he only followed, τοῖς παλαιοῖς διδάσκουσιν, *them who taught the Truth*, and who related, τὰς ἐντολὰς παρὰ Κυρίου δεδομένας, *the Commands given by Christ himself, and coming from the Truth it self*. That he received, τὰς μὲν τῶν Ἀποστόλων λόγους παρὰ τῶν αὐτοῖς παρηκολουθηκότων, *the words of the Apostles from those who followed them*, or conversed with them, and only writ the things *he had well learned, and well remembered*. *Eusebius* moreover adds, That his Relation, touching the Tradition of the *Millennium*, prevailed, τοῖς μετ' αὐτὸν πλείοσιν ὅσοις τῶν ἐκκλησιαστικῶν, *with most of the Clergy that lived after him to entertain it*. *Justin Martyr* speaking of the same Doctrine, premiseth, That *he chose not to follow the Doctrines of Men, but of God, and the Doctrines delivered by him*; and then he adds, That *there was a Man among them named* John, *one of Christ's Twelve Apostles, who in his Revelations had foretold that the Faithful should reign with Christ a Thousand Years in* Jerusalem, *and that our Lord Christ said the same thing*. *Irenæus* adds, That *the Seniors who saw St.* John, *the Disciple of the Lord, remembred how they had heard him say, that he had heard our Lord Christ teach this Doctrine*; and then he doth repeat the very words in which *Christ* taught thus, and tells us that he had them also *from* Papias *the Friend of* Polycarp, adding, That *this, according to the Seniors the Disciples of the Apostles, is the Ordinance and the appointment concerning those that shall be saved*, and that *our Lord taught this when he promised to drink New Wine with his Disciples in the Kingdom of God*; and St. *Paul* when he said, That *the Creature should be freed from the Bondage of Corruption, into the liberty of the Sons of God. As for the Kingdom promised*

Ἐκ παραδόσεως ἀγράφου. L. 3. c. 39.

Lib. 5. c. 33. Euseb. H. Eccl. lib. 3. c. 39.

Ὅσα παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον, καὶ καλῶς ἐμνημόνευσα. Ibid.

Ἀνήρ τις ὢν ὄνομα Ἰωάννης εἷς τῶν Ἀποστόλων τῷ Χριστῷ ἐν ἀποκαλύψει γνωμένη αὐτῷ χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πεπιστευκότας προφητεύσαι, Dial. cum Tryph. p. 308.

Lib. 5. cap. 33.

Presbyteri meminerunt qui Joannem Discipulum Domini viderunt, audisse se ab illo quemadmodum de temporibus illis docebat Dominus, *Ibid.*

Cap. 36.

Hanc esse ad ordinationem & dispositionem eorum qui salvuntur dicunt Presbyteri Apostolorum Discipuli, *ibid.*

Hanc & Ezechiel novit, & Apostolus Joannes vidit, & qui apud fidem nostram est novæ Prophetiæ sermo testatur. *Adv. Marcion. l.* 3. *c.* 24.

to us after the Resurrection for a Thousand Years, Ezechiel *knew it*, saith Tertullian, *the Apostle* John *saw it, and the new Word of Prophecy, which we believe, gives Testimony of it.* And if *Gelasius Cyzicenus* may be credited, this was the Doctrine delivered by the *Nicene Council* in these words, *We expect new Heavens and new Earth, according to the Scriptures, at the Appearance of the Kingdom of our Great God and Saviour Jesus Christ; and then, as* Daniel *saith, the Saints of the most High shall receive a Kingdom, and the Earth shall be pure and holy, which* David *by the Eye of Faith foreseeing, saith, I believe to see the Goodness of the Lord in the Land of the Living*; and the *Son of* David, *Blessed are the Meek, for they shall inherit the Earth. These things we have established from the Ecclesiastical Constitutions, most diligently framed by the Holy Fathers.*

Καὶ παραλήψονται τότε τὴν βασιλείαν οἱ ἅγιοι ὑψίστου καὶ ἔσται ἡ γῆ καθαρὰ ἁγία τῶν ζώντων, &c. Hist. Concil. Nic. l. 2. c. 30.

Ταῦτα ἐκ τῆς ἀποδιδείσων τοῖς ἁγίοις ἡμῶν παλεόθεν ἐκκλησιαστικῶν διατυπώσεων — συνελέξαμεν. Ibid.

Ἐπισάμεθα χίλια ἔτη ἐν Ἱερουσαλήμ.

2. They speak of this, not as a probable Opinion, but as a thing which they were certainly assured of. *We know*, saith *Justin Martyr*, *the Resurrection of the Flesh, and the Thousand Years in* Jerusalem. *The Benediction doth without contradiction belong to the times of the Kingdom*, saith *Irenæus*. And again, *These promises do most manifestly signifie the Banquet of the Creature, which God hath promised to give them in the Kingdom of the just.* And a third time, *These and other things are without Controversie spoken as things which are to happen in the Resurrection of the Just.*

Dial. cum Tryph. p. 307.

Predicta benedictio sine contradictione ad tempora regni pertinet. *Lib.* 5. *c.* 33. Manifestissime, *cap.* 34.

Sine Controversia dicta sunt, *c.* 35.

3. They confidently cite, as plain Assertors of this Doctrine, the *Prophets* of the *Old Testament*, and the Sayings of our *Lord* and his *Apostles* in the New. *This Thousand Years*, saith *Justin Martyr*, *the Prophets*, Esaias *and* Ezekiel, *and others do confess.* Esaias *manifestly declares*, saith *Irenæus*, that there shall be such joy in the Resurrection of the Just; *Ezekiel* saith the same thing, and so doth *Daniel. The Testimony of the Prophets touching this matter are so many*, saith *Lactantius*, *that it would be infinite to collect them.* That our *Lord* referred to it when he promised that the meek should inherit the Earth, is the Assertion of *Irenæus*, and the forementioned Testimony of

§. 2. Οἱ Προφῆται Ἰεζεκιὴλ καὶ Ἡσαΐας καὶ οἱ ἄλλοι ὁμολογοῦσιν, p. 307. Lib. 5. c. 34. Lib. 7. c. 26.

Propter hoc beatus dicebat miles, *l.* 5. *c.* 32.

the *Nicene Council*; and alſo when he ſaid *Thou ſhalt be recompenſed at the Reſurrection of the Juſt*, ſaith the ſame *Irenæus*; and when he promiſed to them who left *Lands*, *Houſes*, *Parents*, *Brethren*, and *Children for his ſake*, *That they ſhould have an hundred fold now in this life*; ſo *Irenæus* and St. *Cyprian*, when he ſaid to his *Diſciples*, *I will not henceforth drink of the Fruit of the Vine, till I drink it new, with you in my Father's Kingdom.* When to that Queſtion of St. *Peter's*, *We have left all and followed thee, what ſhall we have?* he anſwers, ἐν τῇ παλιγγενεσίᾳ, *In the new, and Second State*, the Reſurrection of the Juſt, *when the Son of Man ſitteth on the Throne of his Glory; you alſo ſhall ſit upon Twelve Thrones judging the Twelve Tribes of* Iſrael: And when, having corrected their miſtakes about this matter, he adds, *Ye are they who have continued with me in my Temptation, and I appoint to you a Kingdom, as my Father hath appointed to me; that you may eat and drink at my Table in my Kingdom:* this, ſaith *Juſtin Martyr*, is the μυſήριον τ̃ πάλιν γενέσεως ἡμῶν, *The Myſtery of our Regeneration.*

Cap. 33.

Lib. 5. c. 33.

Ibid.

Ex occaſione hujus ſententiæ quidam introducunt mille annos poſt reſurrectionem. *Hierom. in Matth.* 19. 28.

Pag. 312.

They cite to the ſame purpoſe that teſtimony of St. *Paul*, ſaying, That *the creature ſhall be delivered from the bondage of Corruption into the glorious Liberty of the Sons of God*; which Liberty is in the next Verſe ſtiled ἀπολύτρωσις τ̃ σώμα[τ]ος, *the Redemption of the Body*, from that Death to which it was ſubject through the diſobedience of *Adam*; and with which will be alſo a Redemption of the creature from that Curſe which the Earth ſuffered for his ſake. They cite, to the ſame purpoſe that paſſage of St. *Peter*, who ſaith, *One day is with the Lord as a thouſand years*; *and a thouſand years as one day*; and *this we know*, ſaith *Juſtin M. that theſe words do relate to the Millennium.* Again when *Eſaias* ſaith, We look *for new Heavens, and new Earth*; hemeans, ſaith *Juſtin M.* the Promiſe of the *Millennium.* Theſe things, ſaith *Irenæus*, are *without controverſie, ſpoken of the Reſurrection*, in quâ regnabunt juſti in terrâ; *in which the Juſt ſhall reign on Earth.*

Rom. 8. 21.

Iren. l. 5. 32, 34.

Συνήχθημεν ἐ τὸ εἰρημένον ἡμέρα τ̃ Κυρίε, &c. εἰς τ̃το συνάγει· p. 308.

Pag. 307.

Lib. 5. c. 35.

Laſtly, As for the Author of the *Revelations*, they all with one conſent declare he ſpeaks expreſly of it; and indeed he ſeems to do it ſo expreſly, that when in the Third *Century* ſome *Chriſtians* began to diſlike this Opinion, they began alſo to queſtion the *Authority* of this Book which never was before doubted of by any *Chriſtian.*

Fourthly,

Fourthly, Observe, that these *Fathers* do expressly teach, That this Doctrine of the *Millennium* was denied chiefly by *Hereticks* and such as were deceived by them; thus *Irenæus* in the Preface of his Discourse upon this Subject saith, he found it necessary to speak of it, *Because some Mens Opinions were perverted by the Speeches of the Hereticks, and they understood not the appointment of God, and the Mystery of the Resurrection of the Just, and of the Kingdom.* And again, he saith, That *some of those who are thought to have believed aright do go beyond the order of the promotion of the Just, and know not the methods of their training up, or being exercised to incorruption, having in themselves Heretical fences* (of this matter.) *For the Hereticks despising the formation of God,* (*i. e.* the Body framed by him) *and not receiving the Salvation of their Flesh,* (or not believing that it shall be saved) *say, That as soon as they are dead they transcend the Heavens, and the Maker of them, and go to that Mother or Father which they have feigned to themselves; they therefore who reject, as much as in them lies, all Resurrection of the Flesh, what wonder is it if they know not the order of the Resurrection*; which order, with the method by which we are exercised to incorruption, and the enjoyment of God he afterwards declares to be this, That *our first Resurrection is* principium incorruptelæ per quod Regnum qui digni fuerint assuescunt capere deum, *the beginning of incorruption, by living in which Kingdom they who are worthy so to do, by little and little do accustom themselves to enjoy God. And that the Just Man thus raised* verè præmeditabitur incorruptelam, & augebitur, & vigebit in Regni temporibus, ut fiat capax Gloriæ Patris; *shall truly exercise, or fit himself for incorruptibility, and increase, and flourish in the times of that Kingdom, that he may be made capable of the Glory of the Father.* And a third time, That *Man being renewed,* & vigente ad incorruptelam, ut non possit jam veterascere; *and making such progress to incorruption, that he cannot now wax Old*; tunc qui digni fuerint cœlorum conversatione illuc transibunt, id est, in Cœlos; *then they who are worthy shall ascend to Heaven.*

§. 3.

Quoniam transferuntur quorundam sententiæ ab Hæreticis sermonibus. *Lib.* 5. *c.* 32.

Hæretici enim despicientes psalmationem Dei, & non suscipientes salutem carnis suæ. *Lib.* 5 *c.* 31.

Cap. 32.

Cap. 35.

Cap. 36.

Justin M. being asked by *Trypho*, whether he believed *That* Jerusalem *should be rebuilt, and the Christians should be gathered together there with Christ, and the Patriarchs and Prophets*? Answers

Pag. 306.

swers thus, ὡμολόγησά σοι καὶ πρότερον, *I have before confessed unto thee that I and many others are of this judgment*; adding that he therefore embraced this Doctrine, *Because he chose not to follow Men or their Doctrines, but God*; and telling *Trypho*, That if the *Jews* had met with any *who did not confess this, but blasphemed the God of* Abraham, Isaac *and* Jacob, *he was not to esteem them Christians though they were* λεγόμενοι Χριστιανοὶ, *called Christians:* Ἐγὼ γὰρ καὶ εἰ πολλοὶ εἰσὶ ὀρθοδοξοῦντες καὶ πάντα Χριστιανοὶ καὶ σαφῶς ἀνάστασιν γινώσκεσθαι σημαίνω καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ, &c. *For I, and all Christians that are entirely Orthodox do know there will be a Resurrection of the Flesh, and a thousand Years in* Jerusalem, *built, adorn'd and enlarged, as the Prophets* Ezekiel, Esaias, *and others have confessed.* Now by comparing of these words with what before was spoken by him of the *Gnosticks*, and the following branches of that *Heresie* the *Marcionites*, the *Valentinians*, *Basilidians* and *Saturnilians*, p. 253. it will be evident that *Justin M.* speaks here especially of them. For,

Pag. 306.

Pag. 307.

1. There you will find him saying of those *Hereticks*, *That they taught Men to Blaspheme the God of* Abraham, Isaac *and* Jacob. And here, That *some of them who did not own the Millennium were Men who dared to Blaspheme the God of* Abraham, Isaac *and* Jacob.

2. There you will find them expresly stiled the *Marcionites*, *Valentinians*, *Basilidians* and *Saturnilians*: Here you will find them generally described by this character, That λέγουσιν μὴ εἶναι τῶν νεκρῶν ἀνάστασιν, *they say there is no Resurrection of the Dead*; *but that as soon as they die,* τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, *their Souls were received into Heaven*, as *Irenæus* before noted of those deniers of the *Millennium*, and as is certainly true of all the *Hereticks* here mentioned; for the *Marcionites* denied the *Resurrection of the Flesh*, and held, That *the Soul only should be saved*. *Basilides* denied *The Resurrection of the Flesh*. The *Saturnilians* said, That *there would be no Resurrection of the Flesh*; *because the Body would not be saved*. The *Valentinians* denied the Resurrection of the Flesh, saying, That *our Souls only, not our Bodies were redeemed by Christ*. Moreover he promises to write a Book against these Deniers of the *Millennium*, which what it should be, except his Book against *Heresie* in general, or against *Marcion* in particular, I would gladly know.

Danæus in Aug. de Hæres. c. 22. f. 100. b.

Dan. *ibid.* c. 4. f. 60. b.

Ibid. cap. 11. f. 79. a.

3. There

3. There he declares, that true Christians did ἐν οὐδενὶ κοινωνεῖν, *in nothing Communicate with these Men*, as knowing they were *Atheists*, (*i.e.* wicked) ungodly and unjust; and here he forbids *Trypho*, συλλαμβάνειν αὐτὸς Χριστιανὸς, *to account them Christians*; saying, they no more deserved that Name, than *the Sadducees*, and other *Heretick*s amongst the *Israelites* deserved the Name of *Jews*. Now let it be considered,

§. 4. 1. That this Doctrine was owned in the first *Ages* of the *Church*, by the greatest number of the *Christian Clergy*, as is confessed by *Eusebius*, that by the confession of St. *Jerom*, *Multi Ecclesiasticorum virorum, & Martyrum, ista dixerunt*; *Many Ecclesiastical Men, and Martyrs had asserted it* before his time; and that even in his days it was the Doctrine, *quam nostrorum plurima sequitur multitudo*; *which a great multitude of Christians followed*; that it was received not only in the *Eastern* parts of the *Church* by *Papias*, *Justin*, *Irenæus*, *Nepos*, *Apollinaris*, *Methodius*, but also in the West and South by *Tertullian*, *Cyprian*, *Victorinus*, *Lactantius* and *Severus*, and, if we may credit *Gelasius Cyzicenus*, by the *first Nicene Council*.

Τοῖς πλείστοις τῶν ἐκκλησιαστικῶν. H. Eccl. l. 3 c. 39. In Jer. 19. Proem. in lib. 18. Com. in Esa.

2. That these Men taught this Doctrine, not as *Doctors* only, but as *Witnesses* of the *Tradition* which they had received from *Christ* and his *Apostles*, and which was taught them *by the Elders the Disciples of Christ*, which pass among the *Romanists* for *Authentick* marks of *Apostolical Tradition*.

3. That they pretend to ground it upon numerous and manifest Testimonies both of the *Old* and *New Testament*, and speak of them as *Texts* which could admit no other meaning, and which they *knew* to have this meaning; and then let any *Romanist* shew any thing of a like nature for any *Article* pretended by the *Church* of *Rome* to be derived from *Tradition* to them.

§. 5. Now if the *Scriptures* thus Interpreted for these Two *Centuries* with so much confidence and assurance; if a *Tradition* of this early date, delivered by Men of such great *Reputation*, from the *Disciples* of our *Lord*, and from the *Seniors* of the *Church*, may yet be *Scriptures* falsly Interpreted, *Traditions* falsly said to be received from the *Apostles*, or the *Rulers* of the

the *Church*; and they who thus Interpreted them might be looked upon as *Judaizing*, as Men *whoſe God was their Belly*, as Men who *loved their Belly, and their Luſts*, and as *Ridiculous*; which *Epithetes* St. *Jerom* freely doth beſtow upon the *Aſſertors* of the *Millennary* Doctrine, how much more reaſon muſt we have to doubt of thoſe Interpretations of *Scripture*, and thoſe *Traditions* which are now repreſented as *true Traditions* and *true Interpretations* of the *Scripture* by the *Roman Church*. If that which once paſſed for the Doctrine of *all Chriſtians that were Orthodox*, may paſs in after Ages for *Hereſie*, as ſaith *Baronius*; the Doctrine of the *Millennium* was pronounced by *Damaſus*, and as St. *Jerom* ſeems in his invective ſtile to call it; and that which *Hereticks* then chiefly held, muſt be now held of all who would not be accounted *Hereticks*; ſure what is *Orthodox* in one Age, may become *Hereſie* in the ſucceeding Ages, or elſe the *Church* of *Rome* can be no certain judge either of what is *Orthodox* or *Heretical*. Sure they may be aſhamed to ask us any more how Errors could come into their *Church*, and no beginning of them known, till they can tell us the beginning of this Error. And laſtly, if the *Fathers* of the pureſt *Ages* could be ſo eaſily cozened by *Papias*, a *Man of no Judgment* in this Matter, as ſome of them aſſert, why might they not be cheated by ſuch half witted Men in Twenty other Matters, why not by Twenty other Men of as weak Parts? And what aſſurance can we have of any other thing in which *Tradition* is pretended on the account of *Teſtimonies* leſs *Primitive*, leſs plain, leſs numerous than theſe were? If they who had matters at Second-hand from the *Apoſtles* could be thus miſtaken in a *Tradition* on which they founded their future Hopes and Expectations, muſt they not much more be ſubject to like miſtakes, in matters of meer Speculation and Opinion?

Semijudæi. Hier. in Eſa. 60. f. 100. b. Præfat. in lib. 18. f. 107. Ridiculi χλιασταὶ in cap. 66. v. 22.

A. D. 373. n. 14. Vitanda eſt iſtiuſmodi explanatio, imo Hæreſis. In Jer. 19. f. 137. b.

Moreover, hence we have a demonſtration of the Falſhood of the pretended *Tradition* of the *Church* of *Rome*, touching the *Invocation of Saints*; for that, according to the *Trent Council*, depends upon this Suppoſition; That as to their Souls they are at preſent, *una cum Chriſto regnantes, & æterna felicitate in Cœlo fruentes, now reigning with Chriſt, and enjoying eternal felicity in Heaven*, and ſo admitted already to the *Beatifick Viſion*; whereas

Seſſ. 25.

whereas both *Justin Martyr* and *Irenæus* assert, this Doctrine was proper to the formentioned *Hereticks*; they were the Men who said, *that when Men died,* τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸ ὑπερῶον, that, simulatque mortui fuerint dicunt se supergredi cœlos, & ire ad eum qui ab ipsis affingitur patrem, *their Souls went directly to Heaven, and passed above the material Heavens to the Father.* Pag. 307. Iren. l. 5. c. 31.

These *Fathers* also add, That men were first to reign with *Christ* on Earth, and so *to accustom and fit themselves to reign with Him in Heaven, to receive first their Bodies,* & sic venire in conspectum Dei, *and so to be admitted into the Presence of God*; and that this was the Doctrine of most of the *Ancients*, is confirmed by their own Writers; how therefore could they have any received Tradition, that the Saints were to be invoked, as reigning now with *Christ*, and being admitted into Heaven, and enjoying the *Vision* of *God*?

Tertullian, Origen, Ambrose, Clem. Romanus, Chrysostom, Theodoret, Oecumenius, Theophylact, St. Bernard, Stapleton, *Defens. Eccl. Author. lib. 1. c. 2.* Lactantius, Victorinus, Prudentius, Aretas, Euthymius, Fr. Pegna. *direct. inquis. part. 2. c. 21.*

§. 6.

Moreover, it was the Doctrine of the four *Ages* next to the *Apostles*, or of the four first *Centures*, *that the Day of Judgment was near at Hand*, and that the World should only last till the destruction of the *Roman Empire*. Thus *Hermas* to that Question, Whether *the consummation of all things were at hand?* Answers, That *the end should be when the Tower was Built and perfected*, sed & cito consummabitur, *and that this would quickly be.* In proximo est Adventus Domini, *The coming of our Lord draws nigh*, saith *Tertullian*; upon which place *De la Cerde* notes, That *all the Fathers spake thus of the Day of Judgment. We pray*, saith the same *Tertullian*, *for the Emperors, and for the State*, i. e. continuance *of the Empire*, because we know *the conflagration of the World, which is now imminent, and the close of it which threatneth the worst of Evils, is retarded by the continuance of the Roman Empire.* And again, we pray *for the Emperor*, pro statu sæculi, pro rerum queite, pro mora finis, *for the continuance of the Age, for the quiet posture of Affairs, and the delay of the end of the World*; which shews they thought it was then near. And a third time, *We wish well to the Roman Empire, for while the World continueth it shall stand.* St. *Cyprian* tells Pope *Cornelius*, That *Christi cito approquinquabit adventus*, *Christs coming would soon draw nigh.* In his *Epistle to Cæcilius* Lib. 1. vis. 3. §. 8. De Spectac. c. 30. Vim maximam vniverso orbi imminentem. Apol. c. 32. Cap. 39. Ad Scap. c. 2. Ep. 57. Ed. Ox. Ep. 63. p. 157.

Quoniam in fine atque conſummatione mundi Antichriſti tempus infeſtum appropinquare nunc cœpit. *Præfat. de Exhort. Martyr.*

he declares, that *ſecundum ejus adventus nobis appropinquat, his ſecond coming to us was near:* and in his Book of Exhortation to *Martyrdom*, he gives this account of his Writing, *viz.* That he did it *becauſe now in the end of the World the time of Antichriſt began to approach*, and Fortunatus, *had deſired him to write ſomething to ſtrengthen the Brethren.*

§. 7. It alſo was the general Opinion of the *Church*, that *Antichriſt* was to come at the cloſe of the *World*; and it was alſo generally believed, that *Antichriſt* was at hand. *Tertullian* declares, *Antichriſtum jam inſtare*, that *Antichriſt was even then ready to appear. Judas* a Chriſtian Writer, That he was to come in the time of the *Emperor Severus*: St. *Cyprian* ſaith, That he was *now appearing*, that his *Advent was at hand*, that *Chriſtians ought to know*, and certainly believe and hold, that the Day of Trouble mentioned *Matthew* the 24th. *began to fall upon their Heads*, that *the end of the World, and the time of Antichriſt drew near.*

De fuga in perſecut. c. 12.

Ὃς καὶ τὴν ἀφυλλομένην τοῦ Ἀντιχείστου παρουσίαν ἤδη τότε πλησιάζειν ᾤετο. Euſeb. Hiſt. Eccl. l. 6 c. 7.

Ep. 59. p. 139.

Ep. 58. p. 120.

Scire debetis, & pro certo credere & tenere, occaſum ſæculi, atque Antichriſti tempus appropinquaſſe. *Ibid.*

§. 8. It alſo was the general Opinion of the *Fathers* that our *Lord* was born in the Year of the World 5500, and that the World ſhould end, or be renewed in the Year 6000. That our Lord was Born in the Year 5500, or 5508, or 5509, as the *Greeks* commonly compute, you may learn from *Hippolytus*, who as *Photius* notes, placed the coming of *Antichriſt*, Πενταχοσίοις ἔτεσι ἀπὸ Χριστοῦ, *Five hundred Years after Chriſt*, becauſe then the *Six thouſand* years from the Creation of the World being expired, the World would end. The *Fathers* who were of this Opinion were very many, and * *magni nominis*, of great repute, ſay *Petavius* and *Sixtus Senenſis*, *l.* 5. *Annot.* 190.

Apud Phot. Cod. 202. p. 525.

* Petav. in Epiph. Hær. 66. n. 50.

Feuardentius in Iren. l. 5. c. 28.

And they pretended to derive this from *plain Texts of Scripture*, ſuch, as *When the fulneſs of time was come, In the laſt Days he ſpake to us by his Son, On whom the ends of the Ages are come, Now is the laſt hour*; which, ſaith St. *Jerom*, *if you divide the whole*

Δι' ἐναργῶν ὑποδείγματων Pſeudo Juſt. q. 71.

Ambroſ. in Gal. 4. 4. Oecum. in 1 Joh. 2. 18. Hier. in Mich. 4. Epiph. Hær. 66. §. 50.

whole Six thousand Years of the worlds duration into Twelve parts, according to the Twelve hours of the Day, must be the last Five hundred Years of them.

It also was a Doctrine almost generally received among the most *Ancient Fathers* that the World should end, or be renewed after 6000 years. This *Barnabas* expressly teacheth in his *Epistle*, saying, *Attend my Children what he saith*, that expression, *he finished in Six Days, signifies this, That God will finish all things in Six thousand Years; for, that a Day with him is a Thousands Years, he himself testifieth, saying, A Day shall be as a Thousand Years. Wherefore Children, in Six days, that is, in Six thousand years, shall all things be Consummated. In as many Days as the World was made, in so many Thousand Years it is consummated; for if, as the Prophecy saith, the Day of the Lord is as a Thousand Years; and in six Days were all things made which were made, it is manifest, that the consummation of them will be the Six thousandth Year:* so *Irenæus*. His Scholar *Hyppolitus* in the fore-cited passage saith the same thing. *Eustathius* in his *Hexaemeron*, and the *Author* of the *Question* and *Answers*, passing under the Name of *Justin Martyr*, *Lactantius*, *Hilary* and *Jerom* are all of the same mind; and hence *Lactantius* took the confidence to say in his time, *It could not be above Two hundred Years before the World would have an end.* St. *Cyprian*, That Sex millia annorum jam fere complentur, *the Six thousand Years are almost compleated.* And St. *Jerom*, when he heard of the taking of *Rome* by *Alaricus* the *Goth*, crys out, *Qui tenebat de medio fit, & non intelligimus Antichristum appropinquare? He who hinder'd is taken out of the way, and do we not consider that Antichrist is at hand?* And this Opinion, as it is well noted by the Learned Mr. *Dodwell*, they collected from the *Prophetick writings*, and from the *Phrase of the last Days*, so frequent in the *Scripture*, and from those Expressions which mention our *Lord*'s coming to destroy *Jerusalem* as at hand. And yet we have already lived long enough to see the falseness of this Doctrine, and so to be convinced that in these matters the *Church Guides* were not Infallible *Interpreters* of *Scripture*, nor *Authentick* derivers of *Tradition* down to future Ages. And which is in this matter more observable, the *Apostle* plainly had foretold them *what it was that hindered* this appearance of the Man of

Ἐν τοῖς ἓξακισχιλίοις ἔτεσι συντελεσθήσεται τὰ πάντα. Sect. 15.

Quotquot enim diebus hic factus est mundus tot & millenis annis consummatur: si enim dies Domini quasi mille anni, &c. *lib.* 5. *c.* 28.

Vide Sixt. Senen. Bibl. Sanctæ l. 5. annot. 190.

Lib. 7. c. 25.

De Exhort. Mart. p. 168.

Ep. ad Geruntium de Monogamia, *Tom.* 1 *f.* 33. b.

Disert. de Mart fortitud. §. 21. 24.

2 Thes. ij. 6.

Sin, and yet 'tis manifest, that they retained not what he told them: Nor hath the *Church* of future *Ages* been able to inform us; nor can our pretenders to *Infallibility* tell us, with any certainty, what was the hindrance which St. *Paul* there meant, and his *Thessalonians* then knew; for that they did know it we are sure, because it is written, But what it was none of them knew, because it was unwriten. The *Church*, that *infallible Oracle*, and excellent keeper of *Tradition*, hath lost this and many more *Traditions*; that is, discourses of our *Lord* and his *Apostles* by word of mouth, because they were not written. And therefore blessed be the goodness of that God, who, seeing what an unfaithful keeper of *Traditions* the *Church* was, took order that what his wisdom saw necessary for us to know and practise, should be written.

Τὸ κατέχον οἴδατε. V. 6.

Dist. 7.

2. In matters of *Practice*, we distinguish betwixt such practices as have been generally received, and owned without contest from the first, and purest Ages of the *Church*, as the Observation of the *Lord*'s Day, the *Ordination* of *Presbyters* by *Bishops*, and such as have been matter of long contest, and in which the *Tradition* pleaded by some, hath been as evidently disowned by others as good Members of the *Church* as they; and that we have no sufficient Reason to depend much on such pretences to *Tradition* will appear from the dispute betwixt *Pope Victor* and the *Asiatick Bishops*, about the observation of the *Easter Festival*; of which let it be Noted,

§. 9.

First, That *Pope Victor* and the *R. Church* kept the *Easter Festival* on the *Lord*'s Day only; whereas the *Asiaticks*, and some few *Churches* with them, did celebrate that *Festival* on the Fourteenth Day of *March*, on whatsoever Day of the Week that happend; whence sometimes it fell out that some *Christians* were Feasting, and rejoicing when others were observing their *Lent* Fast. For this cause *Synods* met in divers places, and particularly a *R. Synod* which decreed with *Victor*, That *all with one consent should keep the* Easter *Festival on the Lord's Day*. And consonant to this was the Practice and Judgment of many other *Churches*; for that this Festival should be by them observed on the same day, was determined

Σύνοδοι δὲ καὶ συνκροτήσεις ἐπισκόπων ἐπὶ τὸ αὐτὸ ἐγίνοντο πάντες τε μιᾷ γνώμῃ δὲ ἐπιστολῶν ἐκκλησιαστικὸν δόγμα διετυποῦντο ὡς ἂν μηδ'

termined by St. *Irenæus*, who presided in *France*; by *Theophilus*, *Bishop* of *Cæsarea*; by *Narcissus*, *Bishop* of *Jerusalem*, and the *Priests* subject to them; by the *Bishops* of *Pontus*, in a *Synod* where *Palma* presided, and by the *Churches* of the *Province* of *Osdroena*. And the same, saith *Eusebius*, was *the Eunanimous determination of most other Bishops and Churches of the Christian World.* And though the *Asiatick Churches* kept this Feast upon the Fourteenth Day of *March*; yet was the contrary practice observed, saith the same *Eusebus*, ἄνα τὴν λοίπην ἅπασαν οἰκουμένην, *through the whole World beside.* So that 'tis evident the much *major* part of the *Church* concurred in practice with the *Pope*, and judged it reasonable and expedient to observe this Festival *upon the Lord's Day only.* And of this their determination, they sent Letters to all the *Churches* round about, and consequently to all the *Asiatick Churches.*

ἐν ἄλλῃ πότε τῆς κυριακῆς ἡμέρᾳ τὸ τῆς ἐκ νεκρῶν ἀναστάσεως ἐπιτελοῖτο τοῦ Κυρίου μυστήριον.

Καὶ πλείστων ὅσων ἄλλων οἱ μίαν καὶ τὴν αὐτὴν δόξαν καὶ κρίσιν ἐξενὴν ἐγμένοι τὴν αὐτὴν τέθειν ἀψῆφον, καὶ τούτων μὲν ἦν ὅρος εἷς ὃ δεδηλωμένος. Hist. Eccl. l. 5. c. 23.

Secondly, Observe, That, according to *Eusebius*, they who kept this Feast upon the *Lord's* Day did it ἐξ ἀποστολικῆς παραδόσεως, *from a Tradition Apostolical.* And the *Bishops* of *Palestine spake much of the Tradition touching the Paschal Feast descending down unto them by succession from the Apostles.* The *Constitutions* stiled *Apostolical* command all *Christians* to take especial care that they observe the *Paschal Feast only on the Lord's Day*, and forbid them to celebrate it any longer with the *Jews.* And the Fifth and Sixty second of those *Canons* which pass under the same stile, forbid all *Bishops*, *Priests* or *Deacons* under the penalty of deposition *to celebrate the Paschal Feast before the vernal Equinox, or to Feast with the* Jews.

§. 10.

Eccl. Hist. l. 5. c. 23.

Περὶ τῆς κατελθούσης εἰς αὐτοὺς ἐκ διαδοκῆς τῶν Ἀποστόλων περὶ τοῦ πάσχα παραδόσεως πλεῖστα διειληφότες. Ibid. c. 25.

Ἐν Κυριακῇ μόνῃ. Lib. 5. c 17. p. 258.

Εἴ τις ἐπίσκοπος τὴν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ τῆς ἐαρινῆς ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσει καθαιρείσθω.

Thirdly, Observe, That notwithstanding these Assertions, the Evidence that they who did observe this *Festival* when the *Jews* celebrated their *Paschal* Feast followed the Practice and *Tradition* of the *Apostles*, seems more strong and cogent. For even *Eusebius* confesseth, that they who celebrated this Festival

§. 11.

Lib. 5. cap. 24. Ὁ Φίλιππος — καὶ Ἰωάννης — ἅπαντες ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαιδεκάτης τοῦ Πάσχα κατὰ τὸ εὐαγγέλιον. Ibid.

Festival with the *Jews*, told the very names of the Apostles from whom they received this Tradition, and of their Successors, who handed down this practice to them, declaring that it was thus celebrated before them by *Philip, and* John *the Apostles of our Lord, by* Polycarp *Bishop of* Smyrna, Thraseas *Bishop of* Eumenia, *by* Papirius, Melito *and* Sagaris, *and by seven Bishops, Predecessors to* Polycrates, *who all observed it as they did.* All these who in the first or second *Centuries* did very laudably perform the office of a *Bishop*, and who had, many of them, extraordinary Gifts of the Holy Ghost, ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαιδεκάτης τοῦ Πάσχα, *kept the Paschal Feast*, saith Polycrates, *upon the Fourteenth Day, according to the Gospel, in nothing varying from what they had received.* Moreover *Irenæus* adds, That *Polycarp* who conversed with the *Apostle John* and the other *Apostles*, always observed the same Rite. Since therefore he was, saith *Eusebius*, τῶν Ἀποστόλων ὁμιλητὴς, *a Man familiar with the Apostles*, and made Bishop of *Smyrna by the Servants and Eye-witnesses of our Lord*; it is more than probable that he derived this Custom from St. *John*, and from those *Eye-witnesses of Christ*, from whom he received his Office. *Epiphanius* not only doth informs us, That all *Christians* did celebrate the *Paschal* Feast with the *Jews* whilst the *Bishops* of *Jerusalem* were of the *Circumcision*, that is, for One hundred and thirty Years, but also saith, That, ἐχρῆν τότε — τὴν πᾶσαν τοῦ κόσμου τάξιν συνέπεσθαι, καὶ μετ' αὐτῶν ἐπιτελεῖν, *the whole world ought then to follow their Example, and celebrate the Feast with them*; and, to this Effect, he often cites a *Canon* of the Apostles, requiring them to keep it when their Brethren of the *Circumcision* did so.

Μετὰ Ἰωάννου καὶ τῶν λοιπῶν Ἀποστόλων ἀεὶ τετηρηκότα. Ibid. p. 193.

Eccl. Hist. l. 3. c. 36.

Πρὸς τῶν αὐτοπτῶν καὶ ὑπηρετῶν τοῦ Κυρίου. Ibid.

Hær. 70. §. 9.

§. 12.

Οὐ πούεσμαι ὅπως τοῖς καταπλησσομένοις. Euseb. ibid. c. 24. p. 192.

Fourthly, Observe, That *Pope Victor* writ a Letter to *Polycrates Bishop* of *Ephesus* upon this Subject, desiring him to call a *Synod* of the *Asiatick Bishops*, and endeavouring in it *to terrifie them by his Threats*, to a compliance with his Custom, and the determination of his *Roman Synods*.

Fifthly,

Fifthly, Observe, That *Polycrates* having received this Letter, writes back to *Victor* and the *Church* of *Rome* after this manner, That they had a contrary Tradition from which they never did nor would recede, that *he was not at all moved with their Threats, as knowing it was better to obey God than Man*; that *he had, according to their desire called together his fellow Bishops, and found them* all, ὁμοδόξαντες, *of the same mind with him*, and all consenting to his Letter.

Τὸ πάλαι πρότερον αὐτοῖς παραδοθὲν διαφυλάττειν ἔθος χρῆναι οὐχ ὑφιζόμενοι. Ibid. pag. 191.

Συνελθόντων τῇ ὁπιστολῇ. p. 192.

Whence note, That all the *Asiatick Bishops* and *Churches*, and the *neighbouring Provinces*, did judge the *Pope* and *Church* of *Rome* guilty of doing themselves, and of imposing upon others, that which was contrary to *Apostolical Tradition*, and to that *Obedience* they owed to God, and do not only refuse compliance with their Determinations and Customs, but also add, That *they regard not what they threaten*. They therefore then knew nothing of the *Pope's Superiority* over them, or his *Supremacy* over the whole *Church*, or of any Obligation lying on them, to comply with the *Constitutions* of that *Church*; nor did they think it such a dreadful thing, as is now imagined, to be separated from their Communion. Yea since they do so stifly refuse compliance with that Determination of the *Pope*, in which he had the suffrage and concurrence of most other *Churches*, it is demonstratively evident that they knew nothing of *R. H.*'s feigned Rule of *Universal Church Practice*, That *in Judges subordinate dissenting, all Christians must adhere to the Superior, in those of the same Order and Dignity, to the major part*, for this Rule, had they known it, must have convinced or confounded them.

Τῆς Ἀσίας πάσης ἅμα τοῖς ὁμόροις ἐκκλησίαις. Ibid.

Disc. 2. c. 3. §. 23.

§. 13.

Sixthly, Observe, That *Pope Victor* having received this Letter from the *Asiatick Churches*, and the *Neighbouring Provinces*, *he tried*, saith Eusebius, *to separate them from the common Unity, and writ invective Letters against them to other Churches, declaring that all the Brethren of those Churches were by him wholly separated from Communion*, or Men not at all to be Communicated with; and, κελεύων, *commanding them to have no fellowship with them*. He tried to do this by these means, saith

Ἀθρόως τε Ἀσίας πάσης — παροικίας ἀποτέμνειν ὡς ἑτεροδόξους πειρᾶται, καὶ σκληρότερόν γε διὰ γραμμάτων ἀκοινωνήτους ἅρδην πάντας τοὺς ἐκεῖσε ἀνακηρύττων ἀδελφούς. Ibid. Καὶ δὴ Βίκτωρ πολλὰς τε Ἀσίας καὶ τὰς Ἀνατολῆς ὁπλισκόπους καθεῖλεν. Hieron. in verbo *Victor*.

Eusebius;

Eusebius; he therefore did not think it in his power to separate them from the common Unity without the consent of other *Churches*, nor was his act esteemed then sufficient for this work.

Seventhly, Observe, That *Victor* in this angry mood doth not attempt to Excommunicate them ὡς παρήκοοι, *as men disobedient* to the commands of his Holiness, or the decisions of the *Church* of *Rome*; but only ὡς ἑτεροδοξοῦντες, as Men of *Heterodox Opinions*; on which account it did belong to any *Church*, as well as that of *Rome*, to move for their exclusion from Communion: *Pope Victor* therefore was not then acquainted with that *Arcanum* of the *Romish See*, that she had power over all other *Churches*, and that whosoever did not comply with the injunctions of his *Holiness*, deserved the censure of Excommunication for his disobedience, nor did the *Churches* of those times believe any such matter. For,

§. 14. *Eighthly*, When *Victor* sent his *invective Letters* to other *Churches*, exhorting, or requiring them to renounce Communion with these *Asiaticks*, ἀντιπαρεκελεύοντο, *they return him a contrary Exhortation*, with equal vehemence requesting him *to mind the things which did belong unto the Peace, the Unity, and Love which ought to be preserved among Brethren.* They therefore clearly do insinuate, that he did not mind the Peace, and Unity of the *Church*, *i. e.* he was *Schismatical* in that Action, and could they then conceive he was the Head, and his *Church* the *principle* of *Unity*. They also writ back Letters in which they did πληκτικώτερον καθάπτεσθαι, *sharply reprehend him* upon this account; they therefore did not think themselves, and others obliged to submit to the decisions of the *Pope*, and his *Council*, unless perhaps they thought themselves obliged by their Example to do things opposite unto the Peace and Union of the *Church* of *Christ*, and to that Charity which was to be preserved among *Christian Brethren*. St. *Jerom* not only Notes, that *the other Bishops did not consent to* Victor's *Excommunication*; but commends *Polycrates as a Brave Stout Man* in this affair.

Τὰ δ' εἰρήνης, καὶ πρὸς τοὺς πλησίον ἑνώσεως καὶ ἀγάπης φρονεῖν. Ibid.

Eccl. Hist. l. 5. c. 24.

In qua sententia his qui discrepabunt ab illis Victori non dederunt manus. *Ibid.* Hæc posui ut ingenium & Authoritatem viri demonstrarem. *In verbo* Polycrates.

Ninthly,

Ninthly, Observe, That *Irenæus* in his Letter, writ to *Victor*, *in the name of all the Brethren under his jurisdiction in* France, that he should not reject whole *Churches* of God, observing their *Ancient Tradition*, saith *Eusebius*; their *Apostolical Tradition*, saith *Nicephorus*. In pursuance of which design he minds the *Pope*, that *long before* there were, and still continued other differences in the *Church*, *touching the observation of the* Lent *Fast*; *and that notwithstanding*, *they who thus differed*, *all preserved Peace*, *and were at present all in Peace one with the other*. He adds, That *his predecessors in the See of* Rome, *who observed the Feast as he did*, ὅμως εἰρήνευον, *nevertheless kept Peace with them who observed the Feast after the manner of the Asiaticks*, and never cast out any from the *Church* who practised as they did; particularly that *Polycarp coming to* Rome *in the time of* Anicetus, acted like *Polycrates*, and would not be perswaded to comply with the custom of the *Church* of *Rome* in this particular, *yet they communicated*, *and Received the Sacrament together*, *departed in Peace*, *without contention about this matter*; *and both of them preserved peace with all the Churches which differed from them in this observation*. From all which it is evident, that *Irenæus* charged *Victor* as φιλεϊσης, *a lover of Contention*, a breaker of the *Church*'s Peace, one who denied Communion with, and did attempt the rejection of the *Asiatick Churches* without cause; and therefore must necessarily judge him to be the *Schismatick*, and so he could not possibly conceive, that by *Victor*'s Excommunication the *Asiaticks* could be separated from the common Union; but rather that the *Pope*, and his *Church* (if they concurred with him in the second Letter, as in the first they did, and as it was the custom of those times to do) must be the *Schismaticks*. And therefore whereas *Pope Victor* writ Letters to engage all *Churches* to break off Communion with the *Asiaticks*, *Irenæus* writes Letters, of the same import with this to *Victor*, to the *Bishops of most other Churches to engage them to preserve Peace*, *and Communion with the Asiaticks*. So opposite is he in all things to the proceedings of the *Pope* and *Church* of *Rome*; and yet in all this, he is commended as a Man who in this matter acted πρεπόντως, *fittingly*,

Ἐκ προσώπου ὧν ἡγεῖτο ἁπάσης τῆς Γαλλίας ἀδελφῶν. Ibid. Τὸ πάλαι πρέπον αὐτοῖς παραδοθὲν τὸ ἔθος. Lib. 5. c. 24.

Niceph. l. 4. c. 37.

Eusebius Hist. Eccl. l. 5. c. 24. p. 193.

Καὶ διαφόρεις ὑπαρξείσις ἄρχην ἐκκλησίων, τὰ καταλληλα δι' ὅλου τοῦ καιροῦ ζητήσεις ὠφέλεις. Ibid. p. 193, 194.

as a true *Irenæus* or *Peacemaker*, that is, as one who answered his name by his endeavour to preserve the *Church*'s Peace, which *Victor* laboured to disturb. And 'tis observable, that all the *Churches* of God complied with the Desire of *Irenæus*; for though they differed, saith *Socrates*, about this Feast, τῆς κοινονίας μὲν οὐδαμῶς ἐχωρίζοντο, *yet did they not separate from Communion one with another*, on that account. Now the Inferences which naturally flow from this Relation in favour of the *Protestants*, against the Doctrine of the *Pope*'s *Supremacy*, the necessity of Union to, and Communion with the *Church* of *Rome*, and other Articles of like nature, I shall not farther insist upon, only hence note.

Eccl Hist. l. 1. c. 8.

§. 15. *First*, The falseness of the *Rule* forementioned, which is the Ground and Foundation of the *Guide* of *Controversies*; for here we find the *Pope* deciding of a Controversie, *E Cathedra*, and with his *Roman Synod*; we also find that *most other Bishops* and *Churches* of the *Christian* World, τὴν αὐτὴν τέθεινται ψῆφον, *pass the same Judgment of the Controversie* with the *Pope* and his *Roman Council*; and yet by no means will they allow that they who were of another Judgment, and acted contrary to their determination, should be molested for it, or treated otherwise than *Christian Brethren*, 'tis therefore imposible they should have held, that all *Christians* were obliged either to adhere, in any matter of dissent, to the decision of the *major* part, or to the decision of the *Pope* and *Church* of *Rome*, for then they must have held the *Asiaticks*, and others who agreed with them to be *Schismaticks*, and to deserve exclusion from the Communion of the *Church*, for acting in opposition to her Great and only Rule of Peace and Unity; yea, it is impossible that should have always been, as he pretends, an *universal Rule* of *Church Practice*, according to which so many *Churches* do refuse to practise, and yet are by their fellow *Christians* owned as *Brethren*, and persons not to be molested upon that account.

Secondly, Hence note, How difficult a thing it is to know, even in a matter of the constant practice of all *Christians* in the Second *Century*, what the Tradition of the *Apostles* was;

a

a Tradition being pretended on one side to derive from *Peter* and to be *Apostolical*, and yet all the *Churches* of *Asia*, *Syria*, *Mesopotamia*, *Cilicia*, saith *Athanasius*; of *Antioch*, saith *Chrysostom*, having a contrary *Tradition* which, say they, derived from *Philip* and St. *John*, and so undoubtedly was Apostolical, and *Canons* as from these Apostles being produced on both sides; if then they were so divided about *Tradition* when the *Apostles* was scarce cold in their Graves, and that in matters of their daily practice; what assurance can we have of any *Traditions* contested in this present Age? If a Custom might then arise, and be delivered to Posterity with great variety in the *Lent Fast*, so that some *Christians* thought they were to keep it but *One day*, *some Two*, *some more*, *some Forty*, and all this *through the negligence of the then present Rulers of the Church*, how may the practice of the whole Church of *Rome* now vary from what it was in the beginning? Or why should that be judged impossible with them, which by their own confession hath actually happened for this last Seven hundred Years to the whole *Eastern Church*? Or what certainty can be had of contested *Traditions* subject to such variety and change in a short time, and in a matter of continual practice, when we are distant from the Fountain of them One thousand six hundred Years?

Οἱ μὲν γὰρ ἀπὸ τῆς Συρίας καὶ Κιλικίας, καὶ Μεσοποταμίας ἐχώλευον περὶ τὴν ἑορτὴν καὶ μετὰ τῶν Ἰουδαίων ὑποιοῦντο τὸ Πάσχα. De Syn. Arim. p. 872. Ep. ad Pag. 933. Καὶ ἡμεῖς οὕτως ἐνηστεύομεν πρότερον. Chrys. Tom. 6. Hom. 28. p. 379. l. 33.

Οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, &c. Iren. apud Euseb. Hist. Eccl. l. 5. c. 24. p. 192, 193.

A Second Instance of like nature is that of the dispute betwixt *Pope Stephen* and St. *Cyprian*, touching the *Rebaptizing* of those Persons who only were Baptized by *Hereticks*, as will be evident from these ensuing Observations, *viz.*

§. 16.

First, That the Opinion of *Pope Stephen* was professedly this, *That whatsoever Hereticks did take upon them to Baptize, the Persons so Baptized were to be admitted into Church Communion without farther Baptism*; so his Opinion is propounded in his own words by *Cyprian*, *viz.* That *from whatsoever Heresie a Person did return into the Church, he was to be admitted only by imposition of Hands*, and not by *Baptism*. *Eusebius* in-

Si quis a quacunque N. B. Hæresi venerit ad nos manus illi imponantur ad pœnitentiam. *Ep.* 74. *p.* 211.

Εἰ δέοι τοὺς ἐξ ὅιας δ' ὧν Αἱρέσεως ὀπιστρέφοντας διὰ λούτρου καθαίρειν. Eccl. Hist. l. 7. c. 2.

De Marcionis Baptismo, item Valentini, & Apelletis, contendit filios deo nasci. *Ep.* 74. *p.* 214. 73. *p.* 199, 200.

August de Hær. c. 11, 22, 23. vide Danæum. *Ibid.*

forms us, that the Controversie which arose betwixt them was this, *Whether they who returned from any kind of Heresie were to be purged by Baptism, or only by imposition of Hands with Prayer.* St. *Cyprian* adds, That he declared the Baptism of *Valentinus*, *Marcion* and *Apelles* to be valid, and *beget Sons to God*, although it was the Baptism of Men who did Blaspheme the *Father* and the Son, which certainly they did, for they asserted, That *there were two Gods*, and that *the God of* Israel *was an evil God*, and not the *Father of our Lord Jesus Christ*; and they denied the truth of our *Saviour*'s Manhood, and the *Resurrection of the Flesh.*

Dicimus omnes omnino Hæreticos & Schismaticos, &c. *Ep.* 69. *p.* 180.

Hist. Eccl. lib. 7. cap. 3. Apud Cypr. Ep. 75. pag. 221.

Omnes Schismaticos & Hæreticos qui ad Ecclesiam conversi sunt Baptizari. *Apud Cypr. p.* 231.

Secondly, Observe, That the Opinion of St. *Cyprian*, and those who in *Africa* and elsewhere adhered to him, was this, That *all Persons, who only were Baptized by Hereticks, were to be admitted into the Church by Baptism.* St *Cyprian* Bishop of *Carthage* thought, saith *Eusebius*, that *being first purged from their Error, they ought to be admitted*, οὐδ' ἄλλως ἢ διὰ λούτρου, *no otherwise than by Baptism.* Not only the *Cataphrygæ*, saith *Firmilian*, but, cæteri quique Hæretici, *all other Hereticks whatsoever are deprived of the Power of Baptism.* In the *Council* of *Carthage* consisting of *Eighty five Bishops* assembled out of *Africa*, *Numidia* and *Mauritania*, *Novatus a Thamugade defines* according to the Testimony of the *Scriptures*, and the Decree of our *Collegs* of Blessed Memory, That *all Schismaticks and Hereticks, who are converted to the Church, should be Baptized.* *Januarius a Lambese* saith, *According to the Authority of the Holy Scriptures I decree*, Hæreticos omnes Baptizandos, *that all Hereticks shall be Baptized*, and so admitted into the *Church.* The *Council* of *Iconium* decreed, That *all Baptism was to be rejected that was celebrated out of the Church.* That of *Synnada*, That no *Baptism was to be found amongst Hereticks which were out of the Church*, and that therefore returning to the Church, they ought to be Baptized in it.

Repudiandum esse omne omnino Baptisma quod sit extra Ecclesiam constitutum. *Firm. apud Cypr. Ep.* 75. *pag.* 226.

Apud Hæreticos nullum Baptisma reperiri.

Thirdly,

§. 17. *Thirdly*, Observe, That *Pope Stephen*, in prosecution of this Quarrel or Dispute, proceeded to a Separation of himself from, and a refusal of Communion with his *Brethren*, both in the *Southern* and the *Eastern Churches*, who declared for the Baptism of *Hereticks* returning to the Bosom of the *Church*. *Pope Stephen*, saith *Dionysius* to *Pope Xystus*, writ to me, as you do, and for the same Cause, ὡς οὐδὲ ἐκείνοις κοινονήσων, *as one who would not communicate with Helin, Firmilian*, or any of the *Bishops* of *Cilicia, Cappadocia, Galatia*, or of the *Neighbouring Regions, because they Rebaptized Hereticks. In many other Provinces*, saith Firmilian, *many things do vary, but yet for these things they do not depart from the Peace and Unity, which yet Pope* Stephen *hath been bold to do, breaking that Peace which all his Ancestors have preserved with you in mutual Love and Honour.* And turning his Discourse to him he speaks thus, *How great Sin hast thou heaped upon thy self*, quando te à tot gregibus scidisti, *by cutting off thy self from so many Flocks? Deceive not thy self, for thou hast cut thy self off from them, he being indeed the Schismatick who makes himself an Apostate from the Communion of Ecclesiastical Unity, and whilst thou thinkest thy self able to separate all from thee, thou only hast separated thy self from all.* St. *Cyprian* saith, That he had passed his Judgment *for the Excommunication of the Priests of God*, who kept the Truth of Christ, and the Unity of the Church. St. *Austin* also doth affirm, That *Pope* Stephen *judged they should be Excommunicated who endeavoured to pull down the Ancient Custom of receiving Hereticks without Baptism.*

Apud Eusebium Hist. Eccl. l. 7. c. 5.

Rumpens adversus vos pacem, *Ep.* 75. *apud Cypr.* p. 228.

Siquidem ille est vere Schismaticus qui se a Communione Ecclesiasticæ unitatis Apostatum fecerit. *Ibid.*

Sacerdotes Dei abstinendos putat.

Ep. 74. Pag. 214.

Stephanus non solum non rebaptizabat Hæreticos, verum etiam hoc facientes Excommunicandos fore decernebat. *Libr. de Baptismo contra Petil. cap.* 14. *pag.* 504.

Fourthly, Observe, That after the Death of *Stephen*, Pope *Xystus*, his immediate Successor, asserted the same Doctrine, and was as vehement as he for the Exclusion of all those from Church Communion who did oppose it. For *Xystus* with *Philemon* and *Dionysius* two *Roman Presbyters*, wrote Letters to *Dionysius* of *Alexandria*, declaring, That they would not communicate with them, who held that *Hereticks* were to be admitted into the *Church* by *Baptism*. This will appear from the Letter of *Dionysius* to *Pope Xystus*, where having told him, That

Apud Euseb. *Ibid.*

that his Predeceſſor *Pope Stephen* had written to him, that he would not Communicate with them for this very reaſon; he adds, That he had written formerly both to *Philemon* and *Dionyſius* of *Rome*, ὁμοψήφοις πρότερον Στεφάνῳ γινομένοις, *who were before of the ſame judgment with Pope* Stephen, as they were now of the ſame mind with *Xyſtus*, and *who writ to him about the ſame things*. Whence it is evident, that *Xyſtus* the ſucceeding *Pope*, *Philemon* and *Dionyſius*, *Presbyters* of *Rome*, perſiſted in this Reſolution not to Communicate with thoſe who held, That *Hereticks* were to be received into the *Church* by Baptiſm; and ſeeing *Dionyſius*, who was of the ſame judgment, ſucceeded *Xyſtus*, it follows, that three Succeeding *Popes* had then defined that *Article*.

Διονυσίῳ καὶ Φιλήμονι τοῖς αὐτῶν μὲν ὁλίγα καὶ νῦν ἢ διὰ πλόνων ἐπίσταλα. Euſeb. H. Eccl. l. 7. c. 5.

§. 18. *Fifthly*, Obſerve, That the Opinion and Practice of the *Africans*, and many *Eaſtern Churches* was aſſerted by very many *Chriſtian Doctors*, *Churches* and *Councils*. It was the Opinion of *Tertullian*, that *Hereticks had no Baptiſm*, and this ſaith he *is without doubt*. It was the Doctrine of *Agrippinus*, and of St. *Cyprian* in the ſame *Century*. In *Ægypt* it was the Doctrine of *Dionyſius* Biſhop of *Alexandria*: In *Aſia* of *Firmilian Biſhop* of *Cæſarea*: In *Cilicia*, of *Helen Biſhop* of *Tarſis*. In the Fourth Century it was the Doctrine of *Optatus*, who frequently aſſerts, *Apud ipſos non eſſe Sacramenta*; That *the Hereticks had no Sacraments*. Of *Athanaſius*, who declares the *Arians Baptiſm*, παντελῶς κένον, καὶ ἀλυσιτελές, *wholly vain and unprofitable*. That the Baptiſm given by them was, ἄλλο τῆ ἀληθείας, *alien from the Truth*; *though they uſed the name of the Father and the Son, becauſe they found them written*; *for not he who ſimply calls him Lord, gives true Baptiſm*; ἀλλ' ὁ μετὰ τῦ ὀνόματος καὶ τὴν πίστιν ἔχων ὀρθὴν, *but he who, with the names, holds the true Faith. Hence our Saviour gave not commiſſion to Baptize any how*; *but firſt to Teach, that by teaching aright, Faith might be obtained, καὶ μετὰ τῆς πίστεως ἡ τῦ βαπτίσματος τελείωσις γένηται, and with Faith might be added the Conſecration of Baptiſm*; and of other *Hereticks* he ſaith, That *he who was ſprinkled by them was rather defiled than waſhed*. It was confirmed by Four *African Councils*, one under

Sine dubio non habent. *De Baptiſm. c.* 15. Apud nos—Hæreticus etiam per Baptiſma veritatis utroque homine purgatus admittitur. *De pudicitia*, *Cap.* 19.

Lib. 4, & 5.

Orat. 3. Contr. Arian. p. 413.

Ibid. 13.

Ἁπλῶς βαπτίζεσθαι.

Ὥστε καὶ τὸ εὐπρόσδεκτον παρ' αὐτῶν ῥυπαίνεσθαι μᾶλλον ἢ λυτροῦσθαι. Ibid.

der *Agrippinus*, consisting of *the Bishops of Africa* and of *Numidia*; one at *Carthage*, under St. *Cyprian*; another under the same St. *Cyprian*, of Seventy one *Bishops*, *Anno. Dom.* 256. and lastly, by a *Synod of Eighty seven Bishops*, convened from *Africa*, *Numidia* and *Mauritania*. It was confirmed by a *Council* of *Fifty Bishops*, met at *Iconium*, where also were present the *Bishops* of *Galatia*, *Cilicia*, *Cappadocia*, and the *neighbouring Provinces*; and where it was decreed, saith *Firmilian*, That *this Doctrine should be firmly held, and vindicated*; it was confirmed by a *Synod* held at the same time at *Synnada* in *Phrygia*; it was determined, saith *Dionysius* of *Alexandria*, ἐν ταῖς μείζοσιν ἡμῶν ὁπισκόπων συνόδοις, *in the greatest Synods of Bishops*, and *by many Synods* besides those now mentioned of *Iconium* and *Synnada*. It was observed, saith the forementioned *Dionysius*, ὑπὸ τῶν πολυανθρωποτάτων ἐκκλησίας, *in the most populous Churches*. *Cyril* of *Jerusalem* speaks of it as of *the practice of the Church* in his time; saying, *there is one Baptism*, μόνον γὰρ οἱ αἱρετικοὶ ἀναβαπτίζονται, *for only Hereticks are re-baptized*; *because their Baptism is no Baptism*. St. *Basil* saith, That *they received not such Hereticks without Baptism*, *as the Encratites*, *the Saccophori* and *Apotactites*. The *Constitutions* of the *Apostles* declare the same thing, their *Forty sixth Canon* commands, That *the Bishops*, *Presbyters or Deacon should be deposed*, *who admits the Baptism of Hereticks*, *because there is no Communion betwixt Christ and Belial*; and the Forty seventh determines, That the Bishop shall be deposed, who neglects to Baptize them *who have been defiled*, πρὸς τῶν ἀσεβῶν, *by the wicked*; that is, saith *Zonaras*, by the *Hereticks*, their Baptism being represented in the forecited *Constitutions*, as *a Pollution*, not a washing of the *Baptized* person. In a word, *Vallesius* confesseth, that it appeareth from the *Council* of *Arles*, *That the Africans retained their Custom till the time of* Constantine. And *from the Epistle of St.* Basil *to* Amphilochius, *That the Cappadocians*, *and other Orientals*, *retained their Custom till the Council of* Constantinople.

Cypr. Ep. 71. p. 196. Plurimi Coepiscopi. Ibid. p. 193. Ep. 73. p. 198.

Auguſt. contra Crescon. Gram. l. 3. c. 3. Quod totum nos Jampridem in Iconio confirmavimus tenendum firmiter, & vindicandum.

Ep. 75. apud Cypr. p. 221.

Apud Euseb. Hist. Eccl. l. 7. c. 5.

Ibid. c. 7.

præfat. p. 4. Ἡμεῖς μὲν ἑνὶ λόγῳ ἀναβαπτίζομεν τοὺς τοιούτους. Ad Amphil. Can. 47.

Lib. 6. c. 15. Ἐπίσκοπον, ἢ Πρεσβύτερον, ἢ διάκονον Αἱρετικῶν δεξαμένους βάπτισμα καθαιρεῖσθαι προστάσσομεν.

Not. in Euseb. l. 7. c. 5. p. 141.

Sixthly, Observe, That for the Confirmation of his Doctrine *Pope Stephen* pretended to a *Tradition from the beginning*; §. 19.

Lib. 7. c. 3. *a Tradition derived from the Apostles.* That, saith *Eusebius*, which moved *Stephen* to be so stiff in this Opinion was, that he conceived nothing was to be done by innovation, παρὰ τὴν κρατήσασ᾽ ἀρχῆθεν παράδοσιν, *against the Tradition which had prevailed from the beginning*, Nihil innovetur nisi quod traditum est; *let nothing be innovated, but that observed which was delivered*
Ep. 74. p. 210. was his plea, saith *Cyprian.* And again, *Quod accepimus ab*
Ep. 73. p. 204. *Apostolis hoc sequimur*; their saying was, *What we have received from the Apostles, that we follow. Stephen* asserteth, saith
Ep. 75. p. 219. *Firmilian*, That *the Apostles forbad the Baptizing of those who return to the Church from Heresie*, & hoc custodiendum posteris tradiderint, *and delivered this to be observed by Posterity.*

Seventhly, Observe, That the *Asserters* of the contrary Opinion pretended also to *Tradition*, and some of them to *a Tradition from the beginning*, and which derived it self from the *Apostles.* Our Assertion, That they who only were Baptized by *Hereticks*, should be Baptized when they return to the
Ep. 70. p. 189. *Church*, is, saith St. *Cyprian, no new Opinion, but long ago established by our Predecessors*; and accordingly observed by us. And again, it *is many Years, and a long Age since many Bishops, meeting under* Agrippinus, *established the same Practice, and many thousand Hereticks have been since Baptized in our Provinces. This Practice*, saith the *Carthaginian* Synod, *is that* quod semper, fortiter, stabiliterque tenuimus, *which we have always stoutly and firmly held.* It is not the *Africans* alone, saith *Dionysius* of *Alexandria, who have now introduced this Custom, but it was practised* πρὸ πόλλου, *long before, by the preceeding Bishops in most populous Churches, and established in the Synods of* Iconium *and* Synnada, καὶ παρὰ πόλλοις, *and in many others, whom I dare not provoke to Contention by subverting their Decrees; it being written thou shalt not remove the bounds which thy Fathers have placed of old time. We*, saith *Firmilian, to the Truth join Custom; and to the Custom of the* Romans, *we oppose the Custom of the Truth*; Ab initio hoc tenentes, quod à Christo & ab Apostolo traditum est; *Holding that from the beginning which was delivered by Christ and his Apostle. Nor do we remember, that this Custom had a beginning among us.* St. *Basil* saith expresly, ἔδοξε τοίνυν τοῖς ἐξ ἀρχῆς τὸ μὲν αἱρετικῶν παντελῶς ἀθετῆσαι, *it seemed good*

Ep. 73. p. 199.
Non novam sententiam neque nunc fundatam asserimus, sed quæ olim ab Antiquioribus accuratissime & diligentissime fuit examinata.
Concil. Oxon. Tom. 1. p. 366.
Apud. Euseb. Hist. Eccl. l. 7.

Ep. 75. apud Cypr. p. 226.

Can. 1.

good to them who were from the beginning wholly to null the Baptism of Hereticks.

Eightly, Observe what these *Africans* and *Orientals* judged of the contrary Opinion, that *Hereticks* were to be received into the Bosom of the Church without *Baptism*; they stile the Assertors of it, *Prævaricatores fidei & veritatis, atque Ecclesiæ proditores, Men who betrayed the Church, and did prevaricate in matters which belonged to Faith and Truth*; Suffragatores & Fautores Hæreticorum, *Men who did cherish and abett Hereticks, were Friends to them, and Enemies to Christians.* They add, That they who allowed their Baptism did *null and evacuate that of the Church, and destroyed their own*; that *they made themselves partakers with blaspheming Hereticks, and did Communicate with them*; that *they did Communicate with other Mens Sins*; that *they were Patrons of Hereticks*; did *plead their Cause against the Church of Christ*; that *they defiled Christians, betrayed the Faith and Truth, gave up the Spouse of Christ to Adulterers, and did act the* Judas *to her.* §. 20. Cyp. Ep 69. ad Mag. p. 185. Cypr. Ep. 73. p. 207, 210. Conc. Carth. p. 234, 239. Concil. Carth. apud Cypr. p. 230, 234, 237, 238, 239, 240.

As for their own Doctrine they confidently say, That it was *every where declared in the Holy Scriptures*, that it was proved *by the Divine Law, from the Deifying Scriptures, from Evangelical Authority, and Apostolical Tradition*; that they decreed for it *according to the Testimony, Authority, and Commands of the Holy and Divine Scriptures.* Concil. Carth. Ibid. p. 230, 231, 232, 241. Cypr. Ep. 73. p. 205. 74. p. 214.

That it was

Catholicæ Ecclesiæ Canon. Syn. Carthag. apud Balsam. *pag.* 588.

Ninthly, Observe, That these *Africans* and *Orientals* differed from their *Brethren* without condemning or censuring of them, or breaking of the Peace or Unity of the *Church* on this account, or separating from Communion with those *Christian Bishops* who thought fit to do otherwise. *We*, saith St. * *Cyprian, as much as in us lies, do not contend with our Colleages and Fellow Bishops about Hereticks, we hold a sacred Concord, and the Lord's Peace with them, we prescribe to no Body, we prejudge no Man, but leave every Bishop to the Liberty of his Will, to do what he thinks best in this matter; we force no Man, we give Law to no Man.* The Preface of the *Council* of *Carthage*

* Propter Hæreticos cum Collegis & Coepiscopis nostris non contendimus, cum quibus divinam concordiam & dominicam pacem tenemus. *Ep.* 73. *p.* 210.

Qua in re nec nos vim cuiquam facimus nec legem damus. *Ep.* 72. *p.* 198.

Ep. 69. p. 188.

thage assembled under *Cyprian* runs thus, *It remains that every one of us speak his Judgment in this Matter, judging no Man, nor* a jure communionis aliquem, si diversum senserit amoventes, *separating any Man from our Communion who thinketh otherwise.* St. *Basil* excellently declares himself in the matter of the *Cathari*, that because there were different Opinions in the *Church* concerning the validity of their *Baptism*; ὅτι δεῖ τῷ ἔθει τῶν καθ' ἑκάστην χώραν ἕπεσθαι, *the custom of every Region was to be followed.* And of the *Encratites* he saith, that it was his Opinion *that they ought to be Baptized*; but then he adds, *That if this would be any impediment to the Order of the Church in that Matter*; πάλιν τῷ ἔθει χρηστέον, *the Custom which had obtained any where was to be observed.* This excellent Temper then prevailed in all the *Churches* of God; for *Dionysius* of *Alexandria* in his *Epistle* to *Pope Stephen*, saith, That *all the Churches, notwithstanding this difference, were at Peace and Concord*, and thence entreats him to consider the weight of the Affair he had begun, ὡς οὐδὲ ἐκείνοις κοινώνησον, *by refusing to Communicate with them* who admitted *Hereticks* into the Church by Baptism, praying him to disist from it, and telling him, that for his part he durst not provoke so many Churches, εἰς ἔριν, καὶ φιλονεικείαν, *to strife and contention, by subverting their Decrees.* The *Council* of *Carthage*, in reference to this Action of *Pope Stephen*, speaks thus, *We pass our Sentence in this matter, judging no Man, or separating no Man from our Communion who thinks otherwise; for none of us makes himself a Bishop of Bishops, nor endeavours by tyrannical Terror to compel his Colleages to a necessity of Obedience.* St. *Cyprian* accuses him *of Pride, or Unadvisedness*, and acting *as a Friend of Hereticks, and an Enemy of Christians, for thinking it fit to Excommunicate God's Priests on this account.* *Firmilian* declares, That he acted *inhumanely, by being at Dissention with so many Bishops throughout the World, and breaking the Peace with every one of them by various kinds of Discord, with those of the* East (by pronouncing them Excommunicate) and with those of the *South*, by *not vouchsafing to speak with the Bishops sent to him, nor permitting others to receive them into their Houses*, and by dividing the *Fraternity*,

Apud Cypr. p. 229.

Can. 1.

Πάντες εἰσὶν ὁμόφρονες οἱ πανταχοῦ προεστῶτες.

Euseb. H. Eccl. l. 7. c. 5.

Ibid. c. 7.

Apud Cypr. p. 229.

Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut Tyrannico terrore ad obsequendi necessitatem collegas suos adigit. *Ibid.*

Ep. 74. p. 210, 214.

Per illius inhumanitatem effectum est, &c. *Apud Cypr. Ep. 75. pag. 225.*

Cum tot Episcopis per totum mundum dissensisse, pacem cum singulis vario discordiæ genere rumpentem, modo cum orientalibus, modo vobiscum qui in meridie. *Ep. 75. p. 228.*

ternity for the sake of *Heretieks*; which various kind of *Discord* had *Valesius* well observed, he would not against so great evidence have denied that *Stephen* did as much as in him lay separate, or in the Language of the *Council* of *Carthage*, amovere a jure communionis, *expel from right of Communion, those who differed from him*; it being hence evident, that he Excommunicated the one, and vouchsafed not to speak with the other.

Tenthly, Whereas the *Roman Doctors* usually say that *Stephen's traditum est* prevailed against the opposite Opinion of the *Eastern* and the *Southern* Churches, and that the case was after by the *Church* determined for *Pope Stephen* against *Cyprian*, this is a great mistake; for neither the Opinion of *P. Stephen*, nor of St. *Cyprian* prevailed, but they were both rejected by the Church of *Christ*, and that which was the mean betwixt them was embraced. For, §. 21.

1. Whereas *Pope Stephen* with his *Church* determined, That no *Hereticks* should be Baptized from whatsoever *Heresie* they came into the Bosom of the Church, or, as St. *Austin* saith, *Baptismum Christi in nullo iterandum esse censebat, He held that the Baptism of Christ was to be repeated on no Heretick whatsoever*. The Ninteenth *Canon* of the *Nicene Council* saith, That *if the Paulianists do fly into the Bosom of the Church, we will*, ἀναβαπτίζεσθαι αὐτοὺς ἐξάπαντος, *that they by all means be Baptized again*. The *Council* of *Laodicea* commandeth *Bishops and Presbyters to Baptize*, τοὺς ἀπὸ τῆς αἱρέσεως τῆς λεγομένων Φρυγῶν ἐπιστρέφοντας, *them who returned from the Heresie of the* Cataphrygæ, *or the* Montanists. The General Council of *Constantinople* speaks thus, *Them who come to us from Hereticks we admit after this manner, the* Arians, Macedonians, Sabbatians, Novatians, Quartodecimans, *the* Cathari *and* Apollinarians *without Baptism*, but the *Eunomians*, the *Montanists*, *Sabellians*, καὶ τοὺς ἄλλους πάσας Αἱρέσεως, *and all other Hereticks, we receive as* Gentiles, *we Catechise them, and for a long time make them hear the Scripture*, καὶ τότε αὐτοὺς βαπτίζομεν, *and then we Baptize them*. The General *Council* in *Trullo* repeats the same Decree in the same words, and then adds, That *we admit by Baptism likewise the* Manichees, Valentinians *and* Marcionites, *and other Hereticks of like nature*. St. *Basil* determines, That the *Encratitæ*, the *Saccaphori*, and the

Contra Petil. de unico Baptismo, c. 14.

Can. 8.

Can. 7.

Can. 95.

Ad Amphil. Can. 47.

the *Apotactites* were to be rebaptized. Now all these *Canons* Can. 1. are approved by the following *Synods*, that of the *Second Nicene Council*, and the Eighth *Council* of *Constantinople*; and so we cannot doubt, but that they both believed and practised accordingly. Since then we are assured from so many Testimonies, that *Pope Stephen* would have all *Hereticks* whatsoever admitted, at their return into the *Church* without *Baptism*, and Ep. 74. p. 214. in particular from the Testimony of St. *Cyprian*, that he admitted of the *Baptism* of *Marcion*, *Valentinus* and *Apelles*, it is exceeding evident that his Opinion was by the Church of *God* condemned both in *General* and in *Particular*.

Moreover, it was the Judgment of *Pope Stephen*, That *the Baptism of Hereticks, though administred only in the name of Christ*, and not of the whole Sacred *Trinity*, was valid, and not to be reiterated when they returned into the Bosom of the Church. This is apparent from these words of *Cyprian*, *No Man, to circumvent the Christian Truth, should oppose the Name of Christ, and say*, in nomine Jesu Christi ubicunque, quomodocunque Baptizati gratiam Baptismi sunt consecuti, Ep. 73. p. 205. *that wheresoever, howsoever Men are Baptized in the Name of Christ, they obtain the Grace of Baptism.* And again, *Since after the Resurrection the Apostles being sent by our Lord to the* Gentiles, *are commanded to Baptize them in the name of the Father, of the Son, and of the Holy Ghost; how do some say, That out of the Church, yea against the Church, a* Gentile *may obtain Remission* Ibid. p. 206. *of Sins*; modo in nomine Jesu Christi ubicunque, & quomodocunque, Baptizatum, *wheresoever, and howsoever he be Baptized provided it be done in the name of the Lord Jesus, when Christ himself commands the* Gentiles *to be Baptized*, in plena, & adunata Trinitate, *into the whole and united Trinity?* If then that be the Truth which usually is affirmed, that the *Ancients* did admit the Baptism of those *Hereticks*, who Baptized in the name of the *Father*, *Son* and *Holy Ghost*, and nulled their *Baptism* who Baptized not into the *Sacred Trinity*, then must they plainly have condemned the Doctrine of *Pope Stephen* and his *Abettors*. But though some of the *Ancients* seem to speak after this manner, and to assert this Doctrine, as is evident from the *Apology* made for the Baptism of the *Novatians* in St. *Cyprian*, *That* Ep. 69. p. 183. *they did*, eandem legem tenere quam Catholica Ecclesia teneat, eodem Symbolo, quo & nos, Baptizare, eundem nosse deum patrem

patrem, eundem filium Christum, eundem Spiritum Sanctum, *use the same Symbol with Catholicks in Baptism, and Baptized into the same Sacred Trinity:* And from the *Canon* of the first Council of *Arles* which Decrees, That *they should be admitted by Imposition of Hands only, who were Baptized in the Name of the Father, Son and Holy Ghost*; yet the Opinion of the *Ancient Church* seems rather to have been this, that their Baptism alone was to be admitted, who both Baptized into, and believed aright touching the *Sacred Trinity*, as the *Novatians* did. This St. *Basil* doth expresly teach, saying, Ἐκεῖνο ἔκρινον οἱ παλαιοὶ δέχεσθαι Βάπτισμα τὸ μηδὲν τῆς πίστεως παρεκβαῖνον, *The Ancients judged that Baptism valid which in nothing differed from the Faith.* And therefore having told us, That the Baptism of the *Encratitæ*, the *Saccophori* and *Apotactites* was rejected by the *Church*, he adds, *And let them not say, we are Baptized into the Father, Son and Holy Ghost*, οἱ γε κακῶν ποιητὴν ὑποτιθέμενοι θεὸν, *who make God the Author of Evil.* And *Athanasius* condemns the Baptism of the *Arians*, though *they named the Father and Son*, because they saw them in the Form of *Baptism* delivered in the *Scripture*, *seeing they did not conceive aright of them, nor retain the right Faith*; adding, That as the *Manichees*, the *Phrygæ*, the *Samosatenians* pronounced the right Names, and yet were *Hereticks*, so the *Arians*, though *they recited the Names and Words of Baptism, deluded them who received Baptism from them.* Again, St. *Cyprian* and his party in *Africa* held the Baptism, not only of *Hereticks* but *Schismaticks* to be void, and in particular of the *Novatians*; his words are these, *Dicimus omnes omnino Hæreticos &* Schismaticos *nihil habere potestatis ac juris, propter quod Novatianus nec debet, nec potest excipi, We say that no Heretick or Schismatick hath any power, or right to Baptize, and therefore* Novatian *should not, and cannot be excepted.* And again, *Audet quisquam dicere aquam Baptismi salutarem communem cum Schismaticis esse posse, Dares any one say, That Schismaticks can have the salutary Water of Baptism?* The same he Asserts in several other places, and the *Fathers* of the *Council* held under him, do often say, *Baptisma quod dant Hæretici & Schismatici non est verum, that the Baptism of Hereticks and Schismaticks is not true*; and that both returning to the Church were to be admitted by *Baptism*, Now in this

Ad Amphil. can. 1.

Can. 47.

Οὐ γὰρ ὁ λέγων ἁπλῶς Κύριε οὐδὲ δίδωσιν, ἀλλ' ὁ μετὰ τοῦ ὀνόματος καὶ τὴν πίστιν ἐχῶν ὀρθήν. Orat. 3. contr. Arian. p. 413.

Ep. 69. p. 180.

Ibid. p. 183.

Ep. 72. p. 196.

Pag. 231. ter. 232. bis. 236. bis.

this indeed he differed from the received Opinion of the Church, to whom it seemed good, saith *Basil*, to reject the Baptism of *Hereticks*, τὸ δὲ ἀπὸ σχισματικῶν παραδέξασθαι, *but to receive that of Schismaticks*. 2dly, Whereas St. *Cyprian* and his party held the Baptism of *all Hereticks* to be void; we find the Church did afterwards judge that some *Hereticks* should be admitted into the Church by *Baptism*, and that others should be received only by Imposition of Hands. 'Tis therefore evident, That the Church equally disallowed both their *Assertions*, and decided the Controversie against them both, and did as much condemn *Pope Stephen*'s *Traditum est* as St. *Cyprian*'s *Scriptum est*, the *Pope*'s Appeal to *Tradition*, as the *Bishop* of *Carthage*'s to Scripture.

Ad Amphil. can. 1.

Now the *Corollaries* which naturally do result from these Ten Observations are as follow:

§. 22. *First*, Hence we learn, That the *Latins*, though comparatively *Ancient*, are not much to be relied upon in giving an account of matters in which their *Church* is concerned, and in which they differed from the *Eastern Churches*. For, to omit St. *Austin*, the Account *Vincentius Lirinensis* gives of this matter, is as full of Errors as of *Sentences*; for he averrs that *Agrippinus* was *the first of* [1] *all Men, who, against the* [2] *Divine Canon, against the* [3] *Rule of the Universal Church, against the* [4] *Sence of all his own fellow Priests, against the* [5] *Customs and* [6] *Institutions of the Ancients*, Rebaptizandum esse censebat, *judged for Rebaptization*, and that [7] *all men disclaimed the novelty of the thing*, and [8] *all the Priests every were resisted it, but above all Pope* Stephen, *who said*, Nihil innovandum, nisi quod traditum est, *Nothing must be innovated but that which was delivered us to be retained*; *that*, retenta est igitur Antiquitas, explosa novitas, hereupon *Antiquity was retained, and novelty exploded.* In which few words are no less than Eight gross mistakes, as will appear by comparing these words with the *Testimonies* above cited. And as it is truly observed by the *Oxford Commentator* upon *Cyprian*, That the *Eastern Writers were*, in rebus Occidentalium Hospites, *Strangers in things which concerned the West*, so is it as true, that the *Western Writers* were many of them Strangers to the true State of Matters in the *East*.

Commen. c. 9.

In Ep. 70. p. 189.

Secondly,

Secondly, Whereas the *Church* declared against *Pope Stephen*, That in this matter of the Rebaptizing *Hereticks*, the various Customs which had obtained were to be permitted without breach of Communion, and *Christian* Peace; that the Custom of every *Region* was to be followed, and the obtaining practice to be submitted to, οἰκονομίας ἕνεκα, *for Orders sake*; that it was to be done, or left undone suitably, τῇ τοῦ καθόλου οἰκονομίᾳ, *to what should generally be ordered concerning it.* Hence in all matters of this indifferency and obscurity, in which, saith *Basil*, οὐδὲν ἔστι περὶ αὐτῶν φανερῶς διηγορευμένον, *nothing plainly is declared*, we admit that saying of St. *Austin*, That *Hereticks must be received as the Church receives them*, there being, as he adds, no clear Example to be produced from *Scripture* either way; and with him we acknowlege, That *the Truth of Scripture is held by us, when we do that which doth please the Church*; because we know from *Scripture* that God is the God of Order, not of Confusion, and that in matters of this indifferency, that of the *Apostle*, *We have no such Custom neither the Churches of God*, must cut off farther matter of Contention; but then in Articles of *Christian* Faith, we with the same St. *Austin* say, *Credo quod hinc divinorum eloquiorum clarissima Authoritas fuisset, si homo illud, sine dispendio salutis, ignorare non possit, We believe that the Authority of the Divine Oracles would have been most clear, had the matter been such of which we could not have been ignorant without loss of Salvation.*

§. 23.

Ad Amphil. can. 1.

De unit. fidei, c. 19.

Contr. Crescon. l. 1. c. 33.

1 Cor. xiv. 33.

1. Cor. xi. 16.

De peccat. mer. & remiss. l. 2. c. 36.

Moreover, though St. *Austin* doth acknowledge that no Example could be produced from *Scripture* in this Case, yet he pretendeth *Scripture* for the right and lawfulness of the said Practice: For, saith he, *That I may not seem*, humanis Argumentis id agere, *to prove the Right of receiving Hereticks without Baptism, only by humane Arguments*, ex Evangelio profero certa documenta, *I produce certain proofs out of the Gospel*, to shew how rightly this was determined by the Church. And again, having said, *We follow that which the Custom of the Church always held, and a plenary Council hath confirmed*; he adds, That bene perspectis ex utroque latere Scripturarum Testimoniis, potest etiam dici, quod veritas declaravit, hoc sequimur, *weighing well the Testimonies of Scripture on both sides, it may also be said, that we follow that which Truth hath declared.* From whence, and

De Bapt. contr. Donatistas, l. 10. c. 6. Tom. 7. p. 379.

Ibid. l. 4. c. 7. p. 419.

Tot tantisque S. Scripturarum testimoniis, l. 5. c. 4. Divinarum Scripturarum documentis, l. 6. c. 1.

many

many other places of his works, it is evident, that even in, *hac obscurissima quæstione, in this most obscure Question*, as he often stiles it, he recurrs for matter of Right to *Scripture*, and weighs it in the *Balance of the Sanctuary*.

§. 24. *Thirdly*, Hence it is evident, beyond all doubt, that the *Church* of that Age in which this Controversie happened, knew nothing, or at least believed nothing of the *New Rule* of *R. H.* That *in Judges subordinate dissenting, all Christians must adhere to the Superior, in those of the same Order, and Dignity to the major part*; since all these *Africans*, and *Orientals* not only take the liberty to dissent from what the *Pope*, and all the *Churches* which adher'd to him, held as *Apostolical Tradition*; but also to condemn it as a thing contrary to the plain evidence of *Scripture*, and to decree the contrary should be observed and practised. For had such a *Rule* been then received, and owned by the *Church* of *Christ*, could all the *Christian Churches*, besides that of *Rome*, have still maintain'd Communion with those *Southern*, and those *Eastern Churches* who did so resolutely oppose, and flatly contradict this *Rule?* Could they have thus condemned *Pope Stephen* of violating the *Churches* Peace and unity, for acting consonantly to this *Rule* by renouncing Communion with them who were, provided that this *Rule* be true, manifest *Schismaticks*? Could St. *Denys* of *Alexandria* have told the *Pope* he durst not, by acting contrary to the *Decrees* made at *Iconium* and *Synnada, provoke those Churches to Contention*, if doing so had only been to act according to a Rule always received, and owned by the *Church* of *Christ?* Could St. *Basil* have judged it best for every one to follow herein the Custom of their own Country in opposition to this Rule? Could *Firmilian* have charged the *Pope* with *Schism?* Could *Cyprian*, and the *Council* of *Carthage* have charged him with *Tyranny* for pressing a received Rule in the whole *Church?* These sure are demonstrations that this pretended *Rule* is like the rest of *Popish Doctrines*; a Rule with which the *Ancient Church* of *Christ* was not acquainted.

Fourthly, Hence evident it is, That all the *Churches* of that Age knew nothing of the *Pope's Supremacy*, nothing of any Obligation laid upon them to conform to the Doctrines, *Decrees* and *Customs* of the *Roman Church* and her adherents; and,

and laſtly nothing of that pretended Law that *Synods* were not to aſſemble, and make *Canons* without conſulting of his *Holineſs*. Since all theſe *Synods* made theſe *Canons*, either without his Knowledge, or elſe in oppoſition to, and condemnation of the *Decrees* and *Cuſtoms* both of the *Pope* and *Church* of *Rome*; and others told him, They thought themſelves obliged, notwithſtanding all his Threats, to act according to their Sentence, and durſt not reſcind it. Had they believed the *Pope*'s *Supremacy* in that Age, would they have declared ſo freely as St. *Cyprian* doth, for the Liberty of every *Biſhop* to act as he ſaw fit in this matter, and ſaid, that he was only to give account to God of his proceedings? Could they with the *Council* of *Carthage* have eſteemed it ſuch a *tyrannical* Matter for the *Pope* to act as *Biſhop of Biſhops?* Could *Firmilian* have accuſed him ſo pertly of *Inhumanity*, *Inſolence* and *Boldneſs* in this Caſe? Could he have judged him a downright *Schiſmatick* for acting as he did? Could all the forementioned *Biſhops* ſo freely have reproved him, and diſſented from him, and judged it their Duty rather to adhere to the deciſions of *Provincial Synods*, than to his Determination?

Unuſquiſq; Epiſcoporum quod putat faciat, &c. Ep. 73. p. 210.

Neque enim quiſquam noſtrum Epiſcopum ſe Epiſcoporum conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem collegas ſuos adigit. *Apud Cypr. p.* 229. *Apud Cypr. Ep.* 75. *p.* 217, 218, 225, 227, 228.

Could they have thought themſelves obliged to adhere to the *Decrees*, the *Doctrines* or *Cuſtoms* of the *Roman Church*, and yet declare, as doth St. *Cyprian* and his *Africans*, That the *Decrees* and *Practice* of the *Roman Church* were in this caſe oppoſite to *Scripture* and the *plaineſt Reaſon*. And, as St. *Baſil* doth to *Amphilochius* in the ſame caſe, *Though you and the* Romans *hold the contrary*, ἀλλ' ὁ ἡμέτερος λόγος ἰσχὺν ἰσχέτω, *yet ought our Sentence to take place*, And, as *Firmilian* expreſly doth, That *'tis uſual with them of* Rome *to vary from Apoſtolical Tradition?* Could ſo many *Fathers*, ſo many *Churches*, ſo many *Councils* have not only practiſed in oppoſition to the *Doctrines* and *Cuſtoms* of that *Church*, but alſo have condemned them in ſuch opprobrious Terms as they have done, pronouncing the *Aſſertors* of them *Prevaricators in matters both of Faith and Truth*, *Betrayers of the Church*, *Enemies to Chriſtians*, *Friends and Abettors of Hereticks*, *Men who did plead their Cauſe*, *and partake with them*

Ubique a S. Scripturis declaratum eſt Baptiſma Hæreticorum non eſſe verum, *Ep.* 7.

Can. 47.
Eos qui Romæ ſunt non ea in omnibus obſervare quæ ſunt ab origine tradita, *Ep.* 75. *p.* 220.

Cyp. Ep 69. p. 185. Ep. 73. p. 206, 208, 210. Ep. 74. p. 212, &c.

them in their Sins, Men who did null, evacuate, deſtroy the Baptiſm of the Church, and give up the Spouſe of Chriſt to Adulterers.

§. 25. *Fifthly*, Hence it is manifeſt, That in that Age they verily believed, that what had paſſed for *Apoſtolical Tradition* in the Church of *Rome*, and her Adherents, might be no ſuch matter; that both that *Church* and her *Abettors* might impoſe upon their fellow *Chriſtians*, in pretending to it; and that there lay no Obligation on other Churches to comply with them in ſuch matters as they delivered for *Apoſtolical Tradition*. For otherwiſe how could it happen that ſo many populous *Churches*, ſo many *Councils*, ſo many famous *Biſhops*; that *Athanaſius*, *Optatus*, St. *Baſil*, *Cyril* of *Jeruſalem*, all great Aſſertors of true *Apoſtolical Tradition*, ſhould declare ſo plainly and expreſly againſt this practice of the *Church* of *Rome*; that *Firmilian* ſhould declare, *No Man could be ſo Fooliſh as to believe the Apoſtles had delivered any ſuch thing*; that St. *Cyprian* ſhould ſay, That this pretence of *Romaniſts* was manifeſtly falſe, and tended *to blaſpheme the Reputation of the Bleſſed Apoſtles*; that the *Africans* ſhould not only reject this pretended *Apoſtolical Tradition* in the opprobrious Terms forementioned, but ſhould declare ſo oft in *Council* that the contrary Doctrine deſcended *from Evangelical Authority and Apoſtolical Tradition, and was confirmed by the Divine Law, and the Holy Scriptures*? How, laſtly, could it happen that all the other *Churches*, excepting that of *Rome*, were all at Peace, and ſtill maintained Communion with theſe Oppoſers, and Traducers of this pretended *Tradition*, and did not blame them in the leaſt on this account, but rather interceded with the *Roman Biſhop* to lay aſide his Fury, and entertain Communion and Friendſhip with theſe Churches as they did?

Neminem tam ſtultum eſſe qui hoc credat Apoſtolos tradidiſſe, *Ep.* 75. *p.* 219.

Nemo infamare Apoſtolos debeat quaſi illi Hæreticorum Baptiſmata probaverint, *Ep.* 74. *p.* 211.

Vid. Supra.

Sixthly, Hence it appears that in that Age they thought not Cuſtom or *Tradition*, though practiſed by the *Church* of *Rome*, and by the *major* part of *Chriſtians*, any certain Rule of Manners, but thought themſelves obliged ſometimes to vary from it, and that they might have Truth, and Reaſon, and *Scripture* on their ſides againſt it; that it concerned them to examine then whether the *Cuſtom* they were required to follow, had

had its rise from *Christ* and his *Apostles*, and could be proved from their Writings, and if not to reject it. For in this matter they declare, *Non esse consuetudine præscribendum, sed ratione vincendum, Their Adversaries were not to prescribe to them from Custom, but to convince them by reason*, St. Paul *having taught every one not to adhere pertinaciously to what he had once imbibed, but willingly to embrace any thing which he found better, or more profitable.* That 'twas in vain, *when Men were overcome by reason, to oppose Custom to it, as if Custom were better than Truth, and that were not rather to be followed which was revealed for the better by the Holy Spirit*; that, Non semper errandum, quia aliquando erratum est, *We must not always erre because we once have done so*; that *Custom without Truth was only old Error, and vainly was preferred before it*; that *the Truth being manifested, Custom was to yield to it*; that *no Man ought to preferr Custom to Reason and Truth*; that *Christ being Truth, we ought rather to follow that than Custom*; that it was *obstinacy and presumption*, humanam traditionem divinæ dispositioni anteponere, *to preferr humane Tradition to divine Orders*, and *not to consider that God is angry when humane Tradition evacuates divine Precepts*; that *when it was said to them, let nothing be innovated, but that which was delivered be observed*; *it was to be enquired*, unde est ista traditio, *whence is that Tradition? Whether from the Authority of Christ and the Gospel, the commands and Epistles of the Apostles*; *and if*, in Evangelio præcipitur, aut in Apostolorum Epistolis aut Actubus continetur, *it were commanded in the Gospel, or contained in the Acts, or Epistles of the Apostles, then was it to be observed*, and that *when Truth shook and staggered, we were to have recourse to the Head and Original of Divine Tradition*, ad originem dominicam & Evangelicam & Apostolicam Traditionem, *to the Gospel, and Apostolical Tradition.*

Cypr. Ep. 71. p. 194. Pag. 195. Ep. 73. p. 203. Ibid. p. 208. Ep. 74. p. 215. Concil. Carth. apud Cypr. p. 236, 240, 241. Cypr. Ep. 74. p. 212. Ibid. p. 211. Ib. p. 215.

Lastly, Hence it is evident, That in those early times *Tradition Apostolical*, and from the beginning, must falsly be pretended by Great Men and Churches, even in a matter of continual practice and occurrence in the *Church* of *God*; for here you see it was pretended for the Admission of *Heretick*s without Baptism by *Pope Stephen* and his Church, and the same Tradition *Apostolical*, and from the beginning was pretended for the opposite Doctrine by *Firmilian* and St. *Basil*, and their §. 26.

Party; and yet the *Church* did in the following Ages declare against the Pretences of them both. If then in these plain matters of Fact, and of continual practice, *Tradition* did so fail both the Pretenders to it, must it not be more apt to fail in matters of meer Speculation: If by Tradition these Churches could not truly tell what their *Forefathers* did, how should they by it tell assuredly in all things what they held, since that could only be made known unto them by their Words and Actions? if actually they handed down unto posterity for a *traditionary Practice*, that which was not truly so, why might they not also hand that down to them as a *traditionary Doctrine*, which was nothing less than so?

CHAP. V.

Eightly, *We distinguish also betwixt Traditions which appear from Reason to be such as ought to be received, and such as want the Evidence of Reason to assure us of their Truth; of the latter kind is the Tradition that* Enoch *and* Elias *are to appear as Christ's Fore-runners at the Day of Judgment*, §. 1. *This Tradition is very ancient, and found no Contradiction in the* Church, §. 2. *It was also the general Tradition of the* Jews, *that* Elias *was to come in Person before the first coming of their Messiah*, Ibid. *And yet this is not countenanced, but plainly is confuted by the Scriptures*, §. 3. *The promise in* Malachy *belongs not to Christ's Second, but to his first* Advent, Ibid. *The* Elias *there promised was not* Elias *in Person, but* John *the Baptist*, §. 4. *The Objections against this Assertion answered*, Ibid. *Two Corollaries*, 1. *That Tradition is not always a sure Interpreter of Scripture.* 2. *That Oral Tradition is not of absolute certainty in matters of Speculation*, §. 5, 6. *The Tradition of the Superiority of Bishops over Presbyters may be relied upon, because it is strengthened by Reason*, §. 7. *So also is the Tradition of the true Copies of Scripture; where note*, 1. *That we cannot know the Scriptures are not corrupted from the Infallibility of the* Jewish *or the Christian Church*, §. 8, 9. *But we may know from Reason grounded upon Scripture*, 1st. *That the Scriptures were committed pure to the Christian Church*, §. 10. 2dly. *That the immediate succeeding*

succeeding Age could want no assurance of their Purity, whilst the Autographæ *were extant*, §. 11. 3dly. *That these Records being so generally dispersed, could not be then corrupted*, §. 11. 4ly. *That the whole* Church *would not, and part of them could not corrupt them*, §. 13. 5ly. *That the Providence of God would not permit them to be corrupted in Substantials*, §. 14. *No like proof can be given, that the pretended Traditions of the* Church *of* Rome *have been thus handed down unto us*, §. 15. *The Objection of Mr.* Mumford *is answered*, §. 16.

WE distinguish betwixt *Traditions* which can be made appear by Reason to be such as ought to be received, and which we therefore think our selves obliged to receive, and such as cannot by Reason be proved to have derived from the *Apostles*, though they appeared very early in the Church. Of the first Nature are the *Traditions* of the *Canon* of *Scripture*, of the Copies handed down to us without Corruption, in any necessary Articles of Christian Faith; of the Observation of the *Lord*'s Day, *&c.* Of the Second Order are the Traditions of the *Millennary* Doctrine; of the Appearance of *Enoch* and *Elias* the *Tisbite*, as the Forerunners of the Day of Judgment. And of Traditions of this Nature we say we have no Ground sufficient to receive them as Articles of Christian Faith, or *Apostolical* Traditions. Dist. 8.

The Appearance of *Enoch* and *Elias*, then to resist the Seduction of *Antichrist*, and to be slain by him, is delivered thus, Enoch *and* Helias *are*, saith *Tertullian*, *Translated*, cæterum morituri reservantur ut Antichristum sanguine suo extinguant, *but they are reserved to die, and shed their Blood for the Extinction of Antichrist.* §. 1. De Resur. Carnis, c. 22.

This, saith *Petrus Alexandrinus*, is, ἡ τῆς ἐκκλησίας παράδοσις, *the Tradition of the Church*, That Enoch *is to come in the last Days with* Helias *to resist Antichrist. It is*, saith Aretas, *unanimously received by the Church from Tradition, that* Enoch *and* Elias *the Tisbite are to come.* In Chronico. Λόγος ἡ φέρει ἐκ παραδόσεως φοιτήσ τῆ ἐκκλησίᾳ ἀποφθέγματος καὶ αὐτὸν ἥξειν μέλλειν Ἠλιᾶ τὸν Θεσβίτην. In Apoc. 11.

The Tradition of the Advent of the *Tisbite* is as old as *Justin Martyr*, and hath been constantly believed in the *Church* from §. cum Dialog. p. 268.

from that time till the Reformation; that of *Enoch*'s coming with him, is as old as *Tertullian*, it generally obtained in the following *Centuries*, and found no Contradiction from any of the Writers of thoſe times; and yet I find no ground at all for this *Tradition* concerning *Enoch*: For the Two Witneſſes in the Revelations are not deſcribed like *Enoch* and *Elias*, but like *Moſes* and *Elias*, it being ſaid, *They have Power to ſhut Heaven, that it Rain not in the Days of their Prophecy*, which *Elijah* did, *and have Power over Waters to turn them into Blood, and to ſmite the Earth with all Plagues as often as they will*, which we know *Moſes* did; but there is nothing in the deſcription of theſe Witneſſes, relating in the leaſt to *Enoch*.

Rev. xi. 6.

As for *Elias* let it be conſidered.

Firſt, That it was the general Tradition of the *Jewiſh Nation*, that *Elias* the *Tiſbite* was to come in Perſon, as the Forerunner of the *Meſſiah* of the *Jews*, that he in Perſon was to Anoint him, and make him known unto the People, that before the Advent of the Son of *David*, *Elias* was to come to Preach concerning him. This is the Import of the Queſtion of St. *John*, *Art thou Elias*? and of the Saying of the Scribes, Elias *muſt firſt come and reſtore all things*; of the Interpretation of the *Seventy*, *Behold I ſend unto you*, Ἐλίαν τὸν Θεσβίτην, *Elias the Tiſbite*; —— and of that Saying of the Son of *Syrach*, Elias *was ordained for reproofs in their times, to pacifie the wrath of the Lord's Judgment before it break into fury, and to turn the Heart of the Father to the Son, and to reſtore the Tribes of* Jacob. And ſuitably to theſe Aſſertions *Trypho* the *Jew* declares, That, ἡμεῖς πάντες προσδοκῶμεν τὸν Ἐλίαν χεῖσαι αὐτὸν ἐλθόντα, *all we* Jews *expect* Elias *to Anoint Chriſt at his coming*.

Joh. i. 21. Matt. xvij. 10. Mal. iv. 5. Eccluſ. xliij. 10. Dial. p. 268.

Secondly, Obſerve, That it was the general Tradition of the Writers of the Chriſtian Church, even from the Second *Century*, that *Elias* the *Tiſbite* is to come in perſon before our Lord's Second Advent, to prepare Men for it. This Opinion of the coming of *Elias*, *tradit tota Patrum antiquitas*, *all the ancient Fathers have delivered*, ſaith *De la Cerda*. Conſtans eſt patrum, omniumque conſenſu receptiſſima Eccleſiæ opinio, *It is the conſtant and moſt received Opinion of the Church, and all the Fathers*, ſaith *Huetius*. Conſtantiſſima ſemper fuit Chriſtianorum opinio, *It was always the moſt conſtant Opinion of Chriſtians*, *That* Elias *was to come before the Day of Judgment*, ſaith

In Tetull. de reſur. carn. c. 22. Not. in Orig. p. 41. c. 1. In Mat. xi. 14.

saith *Maldonate*. *It is*, saith Mr. *Mede*, *well known, that all the Fathers were of this Opinion.* He is to come, saith *Petrus Alexandrinus*, κατὰ τὴν ἐκκλησίας παράδοσιν, *according to the Tradition of the Church*; saith *Arethas Cæsariensis*, *According to the unanimously received Opinion of the Church.* Disc. 25. p. 48. In Apoc. 11.

§. 3. And yet if we may credit either the *Angel* or our Blessed *Lord*, the *Prophecy* on which the *Jews* built this Tradition was fulfilled in *John* the *Baptist*: And if we may believe the Ancient Fathers, they built their Tradition on those words of Christ, *Elias cometh first, and restoreth all things*, which words do not establish, but with the greatest Evidence destroy this vain *Tradition*. And,

First, That the words of *Malachy*, *Behold I will send you* Elijah *the Prophet*, &c. cannot be understood of our Lord's Second Coming to pass Judgment on the World, will be exceeding Evident from these considerations, 1. That this *Forerunner* was to come, the *Lord*, there mentioned, to follow, before the Ruine of the *Jewish Temple*; this is evident from these words, *Behold I will send my Messenger, and he shall prepare my way before me; and the Lord, whom ye seek, shall suddenly come to his Temple*: For that the Messenger in this Third Chapter, is the same with *Elijah* the *Prophet* in the Fourth Chapter, will be apparent, 1. From the Office of this *Messenger*, which was to come *before the Face of the Lord*, or to be his Forerunner; as the *Elijah* mentioned Chapter the Fourth was to be, and as *John Baptist* was. 2. From the Consideration of the work he was to do, This Messenger being to *prepare the way before him*, as the *Elijah* promised also was to do, *by turning the Hearts of the Fathers to the Children, and of the Disobedient to the Wisdom of the Just*. And as the Angel doth inform us that the *Baptist* should do, for saith the *Angel*, *He shall go before him in the Spirit and Power of* Elias, *to turn the Hearts of the Fathers to the Children, and of the Disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord*. 3. From the consideration of the Day of his Coming mentioned Chapter the Third, as a Day so *dreadful* that few could *abide it*, or stand when he appeareth, by reason of the Severity of the Judgments which should then befal them. And Chapter the Fourth, as a Day *great and terrible*. Since then the Lord here mentioned

Mal. iv. 5, 6.

Mal. iii. 1, 2.

Mal. iii. 1.

Luk. i. 17.

vers. 2.

mentioned was to come *ſuddenly*, ſeeing he was to come *to his Temple*; 'tis certain that the Day of his coming was to be before the *Temple* was deſtroyed, and therefore could not be the Day of Judgment. 4. This will be further evident from the Conſideration of the perſons to whom this *Meſſenger* and this *Elijah* were both ſent, for the *Meſſenger* was ſent to them who *then ſought for the Lord*, and delighted in the *Meſſenger* of the *Covenant*; he was to be his *Meſſenger* who was to *purifie the Sons of Levi*, to make the *Offerings of* Judah *and* Jeruſalem *pleaſant to the Lord*. He therefore was a *Meſſenger* peculiarly ſent to them, to reprove them for their Sins, and to declare unto them ſuch things as concerned them, and not ſuch things as were common to the whole World. Accordingly *Elijah* the *Prophet* was ſent to them that *fear'd his name*, to them who were obliged *to remember the Law of* Moſes, *which he commanded to him in* Horeb *for all* Iſrael.

Chap. iij. 1.
verſ. 3.
verſ. 4.
Chap. iv. *v.* 2.
verſ. 4.

This Day of Terror therefore muſt be chiefly that which did concern that Nation. And laſtly, This *Elias* was to come to call Men to Converſion and Repentance, for which was a fit *Seaſon* at our *Lord*'s firſt coming, whereas at his ſecond coming, there will be no time for Repentance, but for the Deſtribution of Rewards and Puniſhments. He was to come to *turn the Hearts of the Fathers*, &c, *leaſt God ſhould ſmite the Earth*, Becherem, *i. e.* the Inhabitants of *Judah* with Deſtruction, ſo that the Ruine threatned here, might be prevented by Repentance and Converſion; whereas the general Day of Judgment cannot be thus prevented, but will certainly come in the appointed time.

Object. The only Objection that is conſiderable againſt this Aſſertion, is, That the Day ſpoken of, *Chapter* iv. *verſ.* 5. is repreſented as *a dreadful Day*, which ſeemeth proper to the Day of Judgment, whereas the Day of *Chriſt*'s firſt coming is not ſo called, but rather an *Acceptable Day*, and *a Day of Salvation*.

Anſw. To this I Anſwer, That the Day of our Lord's firſt coming conſidered, as reaching to the Deſtruction of *Jeruſalem* was indeed a very *dreadful* and terrible Day. Thus in the *Prophet Joel* we read of a Day of the Lord deſcribed in the ſame Expreſſions, *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come*; and

Joel ij. 31.

yet

yet St. *Peter*, ſpeaking of what was done after our *Lord*'s Aſcention, and citing theſe very words, ſaith, *This was that which was ſpoken by the Prophet* Joel. Moreover our Bleſſed *Lord* ſpeaking of the deſtruction of *Jeruſalem*, and of the miſeries that ſhould befal that very *Generation*, ſaith, *Theſe ſhall be the days of Vengeance*, ſuch days of Tribulation *as never were from the beginning of the World, and never ſhall be afterwards.* Yea, the Tradition of the *Jews* doth in their *Talmud* make mention of ſuch great Afflictions which ſhould happen in the days of their Meſſiah unto *Iſrael*, that happy ſhould he be who did not ſee them. Which, notwithſtanding, this day might well be ſtiled *an Acceptable Day, a Day of Salvation* to them who received our *Jeſus* as their *Saviour*, believed in him, and obeyed his Sayings, according to the words of the Prophet *Malachy*, *Behold the Day cometh which ſhall burn as an Oven*, &c. *but to you that fear my name ſhall the Sun of Righteouſneß ariſe with healing in his Wings.* Whence, after this moſt terrible deſcription our *Lord* ſpeaks thus to his *Diſciples*, *Be not ye terrified* when theſe things ſhall happen, *in Patience poſſeß your Spirits, for there ſhall not one Hair of your Heads periſh; when theſe things come to paß, then look up, and lift up your Heads, for your Redemption draweth nigh.*

Acts ij. 16.

Luk. xxi. 22. Mat. xxiv. 21.

Vid *Dr. Pocock in Mal.* 3. v. 2.

Mal. iv. 1, 2.

Luk. xxi. 18, 19. *verſ.* 28.

Secondly, That the *Elias* of whom the *Prophet Malachy* ſpeaks, was not the *Tiſbite*, or, that it is not there aſſerted, that he, who in the Reign of *Ahab*, was carried into Heaven, ſhould be in perſon, ſent as the Fore-runner of our *Lord*'s ſecond Advent, will be evident from theſe Conſiderations: §. 4.

1: Becauſe *Elias* the *Tiſbite* came not upon the Errands mentioned there, *to prepare the way of the Lord, or turn the Hearts of the Diſobedient to the Wiſdom of the Juſt, before the ruin of* Juruſalem, and the deſtruction of the *Temple*, as the *Elijah* promiſed by the *Prophet* was to do, and did.

2. 'Tis certain that the Meſſenger deſcribed by the *Prophet* as the Fore-runner of the *Lord*, and of his Day, was *John* the *Baptiſt*; for ſo our *Saviour* doth expreſly teach us, ſaying, *This* John *is he of whom it is written, Behold I ſend my Meſſeger before thy Face to prepare thy way before thee. There hath not riſen among Men a greater Prophet than this* John. Since then it is already proved that *Elijah* the *Prophet* in *Malachy* is the ſame perſon

Matth. xi. 10. Luk. vij 27, 28.

with the *Meſſenger* here mentioned, it follows that he can be no other than the *Baptiſt*.

3. Our *Lord* himſelf declares expreſly, that *John* the *Baptiſt was that* Elias *who was for to come*; for, when deſcending
Matth. xvij. 9. from the Mount, he ſaith to his *Diſciples*, *Tell no Man of the Viſion, till the Son of Man is riſen from the dead*; they thinking, ſuitably to their Tradition, that this *Elias*, who appeared in the Mount, was viſibly to appear among them to Anoint the *Meſſiah* in the ſight of all the People, and order all things belonging to his Advent, ask this Queſtion, Seeing, according
verſ. 10. to the Doctrine of the *Scribes*, *Elias muſt firſt come*, and do theſe things, why is it thou forbiddeſt us to ſpeak of his Appearance? To this Enquiry our *Saviour* Anſwers, that it is very true there is a promiſe of an *Elias* to come, and *reſtore all*
verſ. 11. *things*. But I ſay unto you, the *Elias* promiſed, ἤδη ἦλθε, *hath come already, and the Scribes knew him not, but did unto him what-*
verſ. 12, 13. *ſoever they would*. And then it follows, that *his Diſciples underſtood that he ſpake to them of* John *the Baptiſt*. They therefore underſtood what the *Fathers* did not, and others will not learn from *Chriſt*'s plain words, that *John* the *Baptiſt* was the *Elias* promiſed, as the Fore-runner of *the great and terrible Day of the Lord*; whence it doth plainly follow, that they who do not think *John Baptiſt*, and he only, was the *Elias* mentioned by the *Prophet*, muſt miſtake; for our *Lord* plainly ſaying, That that *Elias* of whom the *Scribes* made mention as the Fore-runner of his Advent, was already come, and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the Tradition of the *Scribes*, or from the Saying of the *Prophet* to expect any other. Moreover our *Lord*, as if he had foreſeen, and had deſigned to confute this *Jewiſh Fable*, ſpeaks ſtill more plainly,
Matth. xi. 14. thus, *All the Prophets and the Law Propheſied until* John, *and if you will receive, i. e.* attend to, and believe it, *this is that* Elias *which was for to come*; by which words he moſt plainly teach-
Vid. *Pocock in locum.* eth that that *Elias* of whom the *Prophets* ſpake as of one for to come, was come already, and makes it manifeſt, that all that was in *Malachy*, or any other *Prophet* ſpoken of *Elias*,
Luk. i. 16. was made good in the *Baptiſt*, who came *in the Power and Spirit of* Elias, and was to be underſtood of him alone, as muchas if he had in expreſs words aſſerted, that he only was the *Elias* that

was

was to come, and they were not, by virtue of any Prophecy, to look for or expect another. For thus our *Saviour* speaks, The *Prophet Malachy* saith, *Behold I send my Messenger before my Face*; now, I assure you, the *Baptist* is the very Person of whom this is written. The same *Prophet* saith, *Behold I will send you* Elias *the Prophet, &c.* whence your *Scribes* teach you to expect the personal Appearance of *Elias* the *Tisbite*, as the Fore-runner of your *Messiah*; but if you will receive the true Interpretation of those words from me, St. *John* the *Baptist is that* Elias, which according to that *Prophecy* was to be his Fore-runner. Matth. xi. 10. *verse* 14.

But against this plain Assertion of our *Lord* it is objected, That in the Translation of the Seventy the words run thus, *Behold I will send you*, Ἐλίαν τὸν Θεσβίτην, *Elias the Tisbite*, which denotes *Elias* in person, and cannot be applied to St. *John* the *Baptist*. *Object.*

To this I answer, That this Argument is of no force, because it is founded not on the *Original*, but only on a Translation which is not *Authentick*. 2. From this Translation it may be probably collected that this Imagination of the Appearance of the *Tisbite*, obtained among the *Jews*; but hence it will not follow that it was true, any more than that the Doctrine of the *Millennium*, and of *Christ*'s *Temporal Kingdom* must be true, because they where received by that Nation as such. 3. "By the same Reason and Figurative way of "speaking, the *Baptist* may as well be called *Elijah* the *Tisbite* "as *Elijah* the *Prophet*; that only shewing the *Country* of that "*Prophet*, as the other doth his Office; so that if the *Baptist* "deserved to be called *Elijah the Prophet*, because he came *in* "*the Spirit and Power of* Elijah, he must deserve to be called "*Elijah the Tisbite* on the same account, seeing *Elijah* the *Pro-*"*phet* was *Elijah* the *Tisbite*. *Answ.* *Pocock*, p. 99.

It further is Objected, That *John* expressly denies that he was *Elias*, for when the *Jews* from *Jerusalem*, and the *Priests* and *Levites* sent to him saying, *Art thou* Elias? *He said, I am not*. *Object.* 2. John i. 21.

If this Objection be of any force, it will also prove that *John* the *Baptist* was no *Prophet*; for to the following Enquiry, *Art thou a Prophet?* he still answers, *No*; whereas our *Saviour* attested, That he was a *Prophet, yea, and more than a Prophet*, and *Answ.* Matth. xi. 9.

Dr. Pocock, Ibid. all the People so accounted of him: His meaning therefore only is, I am not that *Elias* in person whom you expect, nor am I such a *Prophet*, as in the days of the *Messiah* you expect to rise from the Dead. And thus Expositors tell us, he chose to answer out of Modesty, that he might not commend, or bear witness of himself, thinking it more convenient that *Christ* should thus bear witness of him, than that he should ascribe so great a Dignity to himself.

Object. 3. *Thirdly*, It is Objected, That after St. *John* was Beheaded, our *Saviour* saith, Elias *truly shall first come*, and *restore all things*, now how, say they, can this be spoken as a thing future of *John Baptist* then? This therefore must be understood of some other *Elias* to come hereafter. This is the Ground on which this Doctrine is established by *Justin M.* That our Lord taught it, saying, Ἡλίαν ἐλεύσεσθαι, That *Elias shall come*. And in this he is followed by *Theodoret*, and many of the Ancients.

Dial. cum Tryph. p. 268.

Answ. After that our Lord had uttered these words, not in the *future*, as the vulgar reads them, but in the *present Tense*, *Elias cometh*, or *Elias coming first restoreth all things*. He adds immediately of the same *Elias*, of whom he had said, *He cometh*, or he shall come first; that, ἤδη ἦλθε, *he is now come*, ὅτι ἐλήλυθε, *that he indeed was come*. And again, if you will receive it, this *Baptist* is the *Elias*, ὁ μέλλων ἔρχεσθαι, *who is for to come*; and when he had said these words, then his *Disciples* understood that he spake of *John* the *Baptist*, that he meant him and no other, when he speak of an *Elias who was for to come*.

Matth. xvij 11. Mark ix 11. Matth. xvij. 12. Matth. xi 14.

So that the meaning of our *Lord*'s words is plainly this, true it is, as the *Scribes* say, *Elias* is to come before the *Messiah*, and it is also true, that *John* is that *Elias* which was, when *Malachy* spake those words, to come afterwards, but was not yet to come when our *Saviour* spake of him, but as he saith expressly, *Was already come*, though they who said *Elias* must first come, knew him not when he was come. And truly had our *Lord* spoken of one *Elias*, *viz. John* the *Baptist*, and the *Prophet Malachy* of another; had *Christ* spoken of an *Elias* to come at his first Advent, and the *Prophet* and the *Scribes* of one to come at his second Advent, He had not answered his *Disciples* Question, but deluded them. And that the *Elias* here spoken of was to appear at our *Lord*'s first coming, is apparent from the Enquiry of the *Disciples*; *Why, say the Scribes*,

Scribes, Elias *must first come*, before the Son of Man; for the Tradition of the *Scribes* was, that *Elias* was to Anoint the *Messiah*, and make him known unto the People.

And 'tis as evident from our *Lord*'s answer, *Elias cometh first*, *i. e.* before my Resurrection of which I now speak; from this place therefore it never can be proved, that any other, under that *Character*, is to appear before his second coming.

Object. It further is Objected, That the *Elias* mentioned by *Malachy*, was, *To turn the Hearts of the Fathers to the Children*, and was, according to our *Saviour*'s acknowledgment, *to restore*, or set all things in Order, which seemeth not to have been done by the Ministry of the *Baptist*, who continued but a short time, and did no such things as these words seem to imply; it remains therefore, that these words should be fulfilled by an *Elias*, who shall be the Fore-runner of *Christ*'s second Advent.

Answ. To this I Answer, That all who will not give the Lye unto the *Angel* sent to *Zachary*, must be obliged to confess the *Baptist* did fulfil the *Prophecy* of *Malachy*; for of the *Baptist* he thus speaks, *He shall be great before the Lord, and many of the Sons of* Israel *shall he turn unto the Lord, for he shall go before him in the Spirit and Power of* Elias, *to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord:* If then *John Baptist* did not fulfil the words spoken by the *Angel*, we must confess the *Angel* was deceived, and *Zachary* deserved not the punishment he suffered for disbelieving of his Testimony. But if he did fulfil these Sayings of the *Angel*, he also must fulfil the words contained in the *Prophet Malachy*, because the *Angel* speaketh in the very words of *Malachy*. Luk. i. 15, 16, 17.

Again, our *Saviour* acknowledging that an *Elias* was to come before him, *and restore all things*, adds, that he who was to come to restore all things, *was already come*, and was the *Baptist*. He therefore must have *restored all things*, or it must be confessed he did not execute his Office, or fulfil what was written of him. Moreover, the *Holy Ghost*, by the Mouth of *Zachary*, speaks thus concerning *John*, *And thou Child shalt be called the Prophet of the Highest, for thou shalt go before the Lord to prepare his way*, which is the very thing the *Prophet Malachy* declares to be the Office of his *Messenger*. And whosoever shall consider what in the Gospel is said of *John* the *Baptist*, and shall Luk. i. 76.

compare

compare thoſe things with what the *Prophet Malachy*, and even the *Scribes* averr'd, that the *Elias* promiſed ſhould do, will eaſily perceive all that was ſaid or Propheſied concerning *Elias*, was ſo punctually fulfilled by the *Baptiſt*, as to cut off all further expectation of the completion of this *Prophecy* by any perſonal Appearance of *Elias* before our *Saviour*'s ſecond Advent. For the *Prophet* ſaith, *Behold I will ſend Elias*, and the *Goſpel* ſaith, *There was a Man ſent from God whoſe Name was* John; and
Vid. Pocock, p. 105. that this *John* was *that* Elias *which was for to come*. The *Prophet* ſaith of his *Elias*, That he was to come *before the Great and Terrible day of the Lord*. And in the *Goſpel*, *John* is ſaid to come when the Day of Wrath was coming, when *the Axe*
Matth. xxiv. 2. *was laid to the Root of the Trees, and every Tree that brought not forth good Fruit* was to be *hewen down, and caſt into the Fire*,
Mat. xxiij. 38. when he was now appearing, *whoſe Fan was in his Hand to purge his Flour, and gather the Wheat into his Barn, and to burn up the Chaff with unquenchable Fire*. He came at the time, when,
Luk. xix. 43. ſaith our *Saviour*, *their Houſe was to be left unto them deſolate*;
Luk. xix. 43, 44. when the deſolation of their City, *Nation* and *Temple* was irreverſably at hand, —— when the Enemies of *Jeruſalem* were to *caſt a Trench about her, and lay her even with the Ground, and her Children within her*. Here it is ſaid, That this *Elijah* ſhould *turn the Hearts of the Fathers to the Children, &c.* That he ſhould Preach to Young and Old Converſion and Repentance; and in the *Goſpel* it is ſaid of *John*, That *he ſhould turn many of the Children of* Iſrael *to the Lord their God*, that he ſhould *turn the Hearts of the Fathers to their Children, and of the Diſobedient to the Wiſdom of the Juſt*, that he preach'd to all the *Baptiſm of*
Luk. iij. 3. Matth. iij. 5, 6. *Repentance*, and that with ſuch ſucceſs and good effect, that Jeruſalem, *and all* Judea, *and all the Regions round about* Jordan *went out to him, and were Baptized of him, confeſſing their Sins*;
Luk. vij. 29. Matth. iij. 7. that *all the People*, and *the Publicans juſtified God, being Baptized of* John. So effectual was his *Miniſtry*, that many of the
Luk. iij. 13, 14. *Scribes* and *Phariſees came to his Baptiſm*, and even the *Souldiers*
Vid. *Dr.* Pocock, p. 105. and the *Publicans* to be inſtructed by him. He prevailed generally with the *Jews* to unite in one common Baptiſm, that of Repentance, and whereas the Tradition of the *Scribes* taught, That *Elias* was to Anoint the *Meſſiah*, and make him known to the People; *John* did Baptize him, and declare unto the People
John i. 29. Matth. iij. 16. that he was the *Lamb of God*, and at his Baptiſm by St. *John* he was *anointed by the Holy Ghoſt*.

What

What therefore better can agree, than the *Prophecy* in *Malachy*, and the matter of Fact in the *Gospel*?

What can be further requisite to shew that the Person who is characterized thus by the *Prophet*, and who so punctually answered to that Character in the *Gospel*, is one and the same Person, and that no other ought to be expected by virtue of this *Prophecy*?

§. 5. Now hence it follows, 1. That the renowned *Scribes* and *Doctors* of the *Jewish Church* were all mistaken in their Interpretation of this place of *Malachy*, That they and the whole *Jewish Church* had entertained a false Tradition, in a matter of so great Consequence as the Fore-runner of their true *Messiah*, for they all had embraced it as a Tradition, That *Elias* was to come in Person before the first Appearance of the true *Messiah*; they all interpreted that place of *Malachy* to that effect, and thence concluded, as they still obstinately do, ἐκ τῦ μηδὲ Ἠλίαν ἐληλυθέναι, That because *Elias* is not yet come in Person, their *Messiah* was not come. And yet this general Tradition of the *Jewish Church* gives no Assurance of the Truth of this Assertion, or if it doth, it must be then confessed that their *Messiah* is not yet come. 2. Hence also we may learn how vainly Men pretend to absolute Certainty on the account of *Oral Tradition*; for that Tradition was received as much, as highly reverenced, and regarded by the *Scribes* and *Pharisees*, as by the *Romanists*, I hope will easily be granted, when we consider how zealous they were for the Customs and Traditions of the Fathers: How they advanced the Tradition of the *Elders*, even to the dissolution and making void the Law of God. And how frequent are such Maxims as these among them, *The Words of the Scribes are more worthy than the Words of the Law, and more weighty than the Words of the Prophets.*—— That *the Words of the Elders are more weighty than the Words of the Prophets.*——That *they came from the Mouth of* Moses, *as well as the written Law.*——That *the written Law is narrow*, but *the Traditional is longer than the Earth*, and *broader than the Sea.*

Trypho apud *Justin. M.* p. 268.

Vid. *Leight. in Matth.* 15. 2.

And yet these *Patrons* of *Tradition* had not only generally received such *Traditions* as made void the Law of God, but also such *Traditions* touching their *Messiah*, his Fore-runner, his temporal Kingdom, his glorious Reign on Earth, *&c.* as gave Occasion

Occasion to their Rejecting of him when he came: If then the *Jewish Church* might pretend to *oral Tradition* as much as that of *Rome*, and yet receive such Falshoods as Tradition, which did evacuate the Law of God, and cause them to reject their *Saviour*, why may not they of *Rome* receive such Falshoods for Tradition as do evacuate the Law of Christ? If the People were deceived and abused by following their *Traditions*, why may not others be equally deceived in following the supposed *Traditions* of the *Church* of *Rome*?

§. 6. 3. Hence also it will follow, That the Tradition of the Doctors of the *Christian Church* can be no certain Evidence in Matters of meer Speculation, or of Interpretation of *Scripture*, that what they thus deliver is the Truth; for they have generally taught from the third Century, That *Enoch* is to come in the last days to resist *Antichrist*, and be slain by him, without the least appearance of any Ground for this *Tradition*. And they have taught more generally, even from the Second *Century*, That *Elias* the *Tisbite* is to come in Person before our *Saviour*'s second Advent, and grounded this their Doctrine upon the Words of *Malachy* and of St. *Matthew*, against the plain Assertion of our *Lord*, and the most clear convincing Evidence that *John* the *Baptist*, and he only, was that *Elias*, which, according to the *Prophecy* of *Malachy* was to come as the Fore-runner of our *Saviour*. In a word, the *Tradition* of the *Millennium*, of the Appearance of *Enoch* and *Elias*, seem to have had their Rise from the *Jewish* Converts, zealous of the *Tradition* of their *Fathers*, and from them, not from the *Apostles*, to have gain'd Reputation in the *Christian Church*. And the *Tradition* of Prayers for the Dead seems to have had the same Original.

§. 7. But now if a *Tradition* hath been very *ancient*, and can, by Reason, be demonstrated to have derived from the *Apostles*, or to be worthy of Acceptation upon rational Grounds, then it is fit to be embraced as such. For Instance,

First, We have it from *Tradition*, That presently after the *Apostles* times all Churches were governed by *Bishops*, presiding over *Presbyters* and *Deacons*, as their lawful Governors; whence we inferr we have just Reason to believe this form of Government was *Apostolical*, since otherwise the Government left

left in all *Churches* by the *Apoſtles*, muſt, in the immediate following Age, have been not only changed, but corrupted every where. But that in the frame and Subſtance of the eſtabliſhed Government of the *Church*, a thing always in uſe and practice, there ſhould be ſo ſuddain a Change, ſo univerſal a Corruption, in ſo ſhort a time; and that all *Chriſtians*, without the leaſt Oppoſition that we read of, ſhould conſpire in this Corruption, is a thing morally impoſſible: For, as *Tertullian* argues in like Caſe, *Variaſſe debuerat Error doctrinæ Eccleſiarum; quod autem apud omnes unum eſt, non eſt erratum, ſed traditum: What all Chriſtian Churches did ſo early agree in practiſing Uniformly, came not by Error, but Tradition.* De præſcript. c. 28.

Moreover it is clearly proved by the moſt learned *Biſhop of Cheſter*, That the Writers of the Second Century diſtinctly mention the ſeveral Orders of *Biſhops*, and their inferior *Presbyters* in the ſame *Church*, and thereby give us Reaſon to conclude that this Diſparity was generally ſetled in that Age. Now how improbable it is, that either ſuch a Change, as muſt be here ſuppoſed, were this an Innovation, ſhould happen unadviſedly, or thorough Negligence, or that the whole *Church* ſhould have conſpired ſo early to ſwerve from the eſtabliſhed Order, by placing *Biſhops* above *Presbyters* without Complaint, or the Reſiſtance of any ſingle Perſon that we hear of, will appear, if we conſider, L. 2. c. 13 prima Aſſertio. p. 157, &c.

1. The Subjects of this Conſtitution, *viz.* The Perſons appointed by the *Apoſtles* to govern and preſide in every *Church*, they being conſtant Objects of every Perſons common Sence, ſeen in every *Aſſembly*, imploy'd in every *eccleſiaſtical* Affair, publick and private, in which all Chriſtians, Sick or Well, Living or Dying, were concerned, we may reaſonably conceive that which ſome of the *Apoſtles*, to gain upon the *Jews*, did obſerve the *Chriſtian* Feaſt of *Eaſter* on the Fourteenth Day of the Moon, others might have miſtaken this compliance, as if the *Apoſtles* had judged that the fitteſt time for *Chriſtians* of ſucceeding *Ages* to obſerve it in, or that when they heard of an *Elias* to come *before the terrible Day of the Lord*, or of *the Reign of Chriſt on Earth a Thouſand Years*, repreſented to St. *John* in a *Viſion*; they might miſtake the genuine import of thoſe *Scriptures*, and of others of like nature; but in a matter of this kind, which was the daily object of

the Senses of all *Christians*, we cannot easily conceive how they could possibly mistake, and not perceive that such a change was made, if really it was done.

2. We shall be more convinced that this was not performed by Conspiracy, or by a joint consent of *Christians* to make so great an alteration in that form of Government which the *Apostles* had established, if we consider,

1. The general agreement of all *Churches* in this matter, since not one single *Church* or Corner of the world can be produced in which this Government did not obtain. For how can we imagine that in a time when no *General Council*, could meet to appoint it, and when there was no *Christian Prince* to set it forward on a political Account, and when, by reason of the heat of Persecution, and the distance of *Christian Churches*, there was so little commerce, and intercourse between them, from the *Churches* of *Armenia* and *Persia* in the *East*, to those of *Spain* in the *West*; from the *African Churches* in the *South*, to our *British Churches* in the *North*, this constitution should have been universally received and submitted to, if it had not been established by the *Apostles*, or the first *Founders* of those *Churches*?

2. If we consider how much it did concern all *Christians* that such an Innovation should not obtain among them, and tamely be submitted to. For all the people were obliged to know the *Governors* to whom they were by *Scripture* commanded to submit, and so they could not yield to this supposed Innovation without the greatest danger to their Souls: The *Presbyters*, if they had by the *Apostles* been advanced to the highest Power, would not so meekly have submitted to an Authority usurped over them, but either out of a just Zeal for asserting their Freedom, or out of Indignation at the insolence of the usurping *Bishops*, or out of an unwillingness to submit and obey, which is natural to most Men, they would have asserted their Equality.

3. This will be farther evident if we consider that even the persons thus exalted could have then no motive or temptation to accept of this advancement; for Men do not usually desire a change but upon prospect of some ease or temporal Advantage, much less when they perceive the change is only like to add to their trouble, and encrease their danger, now this was really

really the case of the first *Christian Bishops*, they being still exposed to the sharpest fury of their Persecutors, and commonly begun with first in any storm that was raised against the *Church*; their Labours also were very great, for the care of the Flock lay on them, and they were unwearied in the discharge of their *Pastoral* Care; can we then reasonably think that they should be so fond of so much toil and peril, as to violate the Institution of the *Blessed Jesus* or his *Apostles* to obtain it.

Let any reasonable Person duly weigh these things, and ask his Conscience, whether it can be really perswaded that such an early Innovation could generally have prevailed in the *Church* of *God*.

§. 8. Such also is the Evidence that we pretended to, touching the *Canon* of *Scripture*, and that those Books have not been so corrupted or depraved as not to be sufficient Rules of *Christian* Faith or Manners: Concerning this matter let it be considered,

First, That we have the true *Canon* of the *Old Testament*, and that the *Books* of the *Old Testament* are not corrupted, we cannot know from the *Infallibility* of the *Jewish Church* or her *Traditions*; for when she handed down these *Scriptures* to the *Christians*, as the pure word of their inspired *Prophets*, she was not Infallible, but actually had renounced her true *Messiah*, and judged him an *Impostor*, and had embraced such false *Traditions* as did engage her so to do. So that if, according to the Author of *Popery Misrepresented*, *As the* Jews *received the Books of the Old Testament from the* (*Jewish*) *Church*, (and the *Christians* also) *so also were they to receive from her the sence of them*; the *Jews*, if not the *Christians* also, were obliged to reject our *Saviour*, as an *Impostor*, and one who taught and acted contrary to their Law, and their *Traditions*. Chap. 14. p. 29.

§. 9. *Secondly*, That the Books of the *New Testament* are not corrupted or forged, we cannot know from the *Infallibility* of the *Christian Church*.

The Reason is because the *Infallibility* of the *Church* is so far from being a proof of *Scriptures* incorruption, that no proof can be pretended for it but uncorrupted places of *Scripture*. For if any man should attempt to prove the *Scriptures* uncorrupted, *because that Church says so, which is Infallible*, I would

demand of him, seeing the Infallibility of the *Church* is not self-evident, and seeing *Infallibility* is a Prerogative which no Man can pretend to but from God's Assistance, and therefore no Man can be sure of that Assistance but from God's free Promise, how shall I be assured of her Infallibility? If he say from *Scripture*, promising it unto her, I would ask how shall I be assured that the *Scriptures* are not corrupted in those places; and if to this it be answered, From the *Church*'s *Infallibility*, is it not evident that he runs in a Circle, proving the *Scripture*'s incorruption by the *Church*'s Infallibility, and the *Church*'s Infallibility by the *Scripture's* incorruption. Moreover, this is further evident from the *Tradition*, Practice, and Acknowledgment of the whole *Church* of *Christ*, for to inform us in any controverted *Text*, which is the Reading to be owned as true; her *Doctors* never have sent us to *Oral Tradition*, or the infallible Assistance of the *Church*, but always to the readings of former *Ancient Authors*, and to the Inspection of *ancient Manuscripts* and Versions, and have declared what in it self is manifest, and owned by all that ever treated on this Subject, That *there is no other way whereby we can attain to any knowledge or assurance in this matter.* Thus *Sixtus Quintus* in his Preface to his Bible, tells us, That *in Pervestigation of the true and genuine Text, it was perspicuous to all Men, that there was no Argument more firm and certain, than the Faith of ancient Latin Books.*

In hac Germani Textus pervestigatione satis perspicue inter omnes constat nullum esse certius ac firmius Argumentum quam Antiquorum probatorum codicum Latinorum fidem.

Let any Man peruse all Commentators, Ancient and Modern, of what Persuasion soever, and he will be convinced of their unanimous concurrence in this Assertion. Thus St. *Austin* tells us, That the *Latins* have need of Two other Tongues, for obtaining the knowledge of the Divine *Scriptures*, *viz.* the *Hebrew* and the *Greek*, Ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum Interpretum infinita varietas, *That if any doubt should arise from the great variety of Latin Versions, they might recurr to the Greek or Hebrew Originals*; That *the Latin Versions of the Old Testament, where it is necessary*, Græcorum Authoritate emendandi sunt, *are to be corrected by the Authority of the Greek.* And that their Versions

De Doctr. Christ. l. 2. c. 11. de Civ. Dei, l. 15. c. 13. Chap. 14, 15.

Verſions of the *New Teſtament*, where they vary, *Græcis cedere oportere non dubium eſt, muſt yield to the Greek Copies, is without doubt.* St. *Jerom* in his Epiſtle to *Lucinius* ſaith, That he had Tranſlated moſt of the *Old Teſtament according to the Hebrew*, and that he had Tranſlated the New according to the Authority of the *Greek*: Ut enim veterum librorum fides de Hebræis voluminibus examinanda eſt, ita novorum Græci ſermonis normam deſiderat, *For as the Truth of the Books of the Old Teſtament is to be examined by the Hebrew, ſo is the Truth of the Books of the New Teſtament, to be examined by the Rule of the Greek.* In his Epiſtle to *Sunia* and *Fretela*, he tells them, That as in the New Teſtament, if at any time a Queſtion ariſe among the *Latins*, and there is a diverſity among the Copies, *recurrimus ad fontem Græci ſermonis, we recurr to the Greek, the Original Language*, in which the *New Teſtament* was writ; ſo in the *Old Teſtament*, if there be a diverſity between the *Greek* and *Latin Copies*, ad Hebraicam recurrimus veritatem, *we recurr to the Hebrew Verity.* In his Epiſtle to *Damaſus*, he ſaith, That he had, at his command, *Tranſlated the Four Evangeliſts*, codicum Græcorum emendatâ collatione, *mending the former Verſions by the Collation of the Greek Copies*; it being the deſire of *Damaſus*, that, becauſe the *Latin Copies differed*, he would ſhew, *quæ ſunt illa quæ cum Græca conſentiunt veritate, which beſt agreed with the true Copies of the Greek*; and indeed, ſaith he, *If we muſt truſt to the Latin Copies, let them, who think ſo, ſay to which, for they are almoſt all different one from the other*; *ſurely the Scripture of the New Teſtament, being writ in Greek, when that differs in the Latin Tongue*, uno de fonte quærendum, *we muſt have recourſe to the Fountain.* Now by the way, they who ſpeak ſo expreſly of the *Hebrew* and the *Greek* Verity, by which the truth of the *Latin Copies* is to be examined, ſhew that the *Decree* of *Trent*, that *the vulgar Latin*, pro Authentica habere-tur, *ſhould in all Readings, Diſputations, Preachings and Expoſitions, be received as authentick*; *and that no Man ſhould dare, under any pretence to reject it*, agrees with *Antiquity* after their uſual manner, by way of *Oppoſition* and flat Contradiction to it, though in this matter, I confeſs, they are the more excuſable; ſeeing, as *Eſpenceus* ſaith, it rendred any of the *Latins* ſuſpicious to know *Greek*, and it was almoſt *Heretical* to know the *Hebrew Tongue.* And as *Melchior Canus* doth inform us,

Ep. Tom. 1. f. 69. b.

Tom. 3. f. 28. a.

Ep. Tom 3. f. 10. b.

Seſſ. 4.

In 1 Tim. c. 3.

The

Loc. Com. l. 2. c. 12. p. 108. *The School-men for Four hundred Years, retained only the Latin Edition*, quippe linguæ Græcæ & Hebraicæ non habuerunt peritiam, *because they had no skill in Greek or Hebrew.*

§. 10. *Thirdly*, That the Books of the *New Testament* have been handed down unto us uncorrupted in the necessaries and substantials of *Christian* Faith and Manners, we conclude from Reason grounded upon matter of Fact, delivered and testified by the *Doctors* of the *Universal Church*, and we receive them as such from the *rational* Evidence which *Tradition* affords in this Case. Whence we collect,

1. That the *Apostles* and *Holy Spirit* which did assist them in inditing of this *Canon* for the *Church*'s use, could not be wanting in causing them to be transmitted to those *Christians*, for whose use they were indited, because they could not be wanting to pursue the end for which they were endited.

Besides that they were actually thus committed to them is the Tradition of the whole *Christian* World, which owned and cited, read and received them for such from the *Apostles* Days, as is apparent from the *Epistles* of *Clement*, *Polycarp*, *Ignatius* and others, who were contemporary with the *Apostles*; and from the works of *Justin M. Irenæus*, and many others of the Second *Century*. They were read also by the *Jews* as *Trypho* doth confess, and by the very *Heathens* at the invitation of the *Christians*: For our Doctrines and Writings, saith *Justin M.* are such, οἷς ἐντυγχάνειν πᾶσι συγχωροῦμεν, *as all Men are permitted to read*; and if you will vouchsafe to look into them you may learn these things, *for we do not only read them our selves*, ἀλλὰ καὶ ὑμῖν, ὡς δεῦτε, εἰς ἐπίγνωσιν φέρομεν, *but we bring them to you to peruse, knowing that they will be acceptable to all that read them. We our selves do not suppress them*, saith *Tertullian*, *and many Accidents do put them into the Hands of Strangers.* They were attested to by the Sufferings of the *Primitive Christians*, who rather chose to suffer Death than to deliver up these Books, which Sufferings they could have no Temptation to endure besides their full Conviction, that they were, as they always stiled them, *Deifici libri*, *Scripturæ deificæ*, *Books* which instructed them to lead a *Divine Life*, and which their *Persecutors* could have had no Temptation to suppress and burn, had they not known them to have been the *Records* of the *Christian*

Apol. 1. p. 52. Apol. 2. p. 7. Ibid. p. 82. Apol. c. 31. Passio S. Felicis sæpius.

Christian Faith, with which their Faith must live or perish. Moreover, they contained things of the highest moment, and which it was their chiefest interest to be well assured of, they being the sole Ground and matter of their support under their sharpest Trials, and of their future Hopes; and therefore Writings they were concerned to get, and hear, and read, and keep.

Add to this, that they very early were translated into other Languages, into the *Syriack* by *apostolical* Men, saith the *Tradition* of the *Eastern Churches*; by Men of great *Antiquity*, who lived before the *Canon* was established, as is apparent from their neglecting to translate the controverted Books of the New Testament into the *Latin* and other Languages, saith *Bishop Walton*. *From the Beginning*, as we may rationally conjecture, seeing the *Church* of *Rome*, and other *Churches*, which understood not *Greek*, were founded in the *Apostles* Days, or quickly after; nor could it rationally be supposed that they were without the *Scriptures* long: Especially if we consider, That it was part of their *Lord's* day Exercise, saith *Justin Martyr*, to read the Writings of the *Apostles*: As for the Books themselves, we find them mostly written to whole *Churches*, *Nations*, or the whole World of *Christians*, *To all that called upon the Name of our Lord Jesus Christ in every place*, who could not easily have received them, had the *Apostles*, by whom they were at first converted, given no sufficient indication of them. They were Books which could not have been spread abroad, as they were, in the *Apostles* Names, whilst they were living, unless the *Apostles* had endited them, nor be esteemed so presently the *Charter* of the *Christian* Faith, had they been so forgetful as not to make them known to them, for whose Sakes they were written. They were Books which pretended to a Commission from the *Holy Jesus* to give Rules of Life and Doctrine to the *Christian Churches*, which none but the *Apostles* and *Evangelists* could do, all others still pretending to deliver what they received from them.

Præleg. in Bibl. polyglott. 13. p. 91.

Apol. 2. p. 98.

1 Cor. i. 1. 2 Pet. i. 1.

Lastly, They being written partly to confirm, and to ascertain to us the Story of *Christ's* Birth, Life, Passion, Resurrection, and partly to engage us to believe that *Jesus was the Christ*, partly to put an end to those Contentions, and to rectify those Errors which had crept into the *Church* in the

Apostles

Apoſtles Days, and which did need a ſpeedy Reformation, partly to give Inſtructions for the *Biſhops*, *Prieſts* and *Deacons*, and *Governours* of the *Church* how to behave themſelves in their Offices, partly to juſtify themſelves againſt *falſe Brethren* and *deceitful Workers*, and to preſerve their *Proſelytes* from ſuch as did pervert the Faith, and partly to inſtruct them how to bear up in fiery Trials, and to ſupport their Souls under the Sufferings and Temptations to which *Chriſtianity* expoſed them, and therefore on thoſe Grounds which did require their quick Diſpatch upon that Errand, and to thoſe *Churches*, for whoſe uſe they did intend them, it is evident the *Apoſtles* muſt deſign that early Notice ſhould be given of them, and ſo commit them to their new born *Proſelytes* and Babes in *Chriſt*. Accordingly the Tradition of the *Church* aſſures us that when the *Apoſtles* went to preach to the *Gentiles* they deſired them to leave in Writing the things which they had taught, and that in compliance with their Deſires they writ their *Goſpels*; and having preached the Goſpel to them, *Poſtea verè per voluntatem dei in ſcripturis nobis tradiderunt fundamentum & Columnam fidei futurum*, *They afterwards, by the Will of God delivered to them the Goſpel they had Preached in Writing, to be the Pillar, and the Ground of Faith hereafter.* St. *Peter ſpeaks* of all the *Epiſtles* of St. *Paul*, ſhewing that at leaſt many of them were then written, and others of the *Ancients*, that they were all Fourteen, φανέντων καὶ σαφῶς, *noted by, and manifeſt to all*, though ſome doubted whether he were indeed the *Author* of one of them.

Vid. c. 7. §. 1, 2.

Iren. l. 3. c. 3.

Euſeb. Eccl. Hiſt. l. 3. c. 3.

§. 11. 2. It is evident, that the immediate ſucceeding Age could not be ignorant of what was thus delivered to the *Church*, and was commended to them by the *Apoſtles*, as the *Pillar and the Ground of Faith*, eſpecially if we conſider that the *Autographa* were ſtill extant, ſaith *Tertullian*, ſome of thoſe Perſons were ſtill living to whom they were directed, and with whom they were intruſted, and all thoſe *Churches* ſtill continued flouriſhing to whom they were ſent, and to whom they were read in publick, and by whom in private.

De Præſcript. c. 36.

§. 12. 3. Thoſe *Records* being once ſo generally diſperſed through places at ſo great a diſtance, as they were in the Second *Century*,

tury, so universally acknowledged, and consented to by Men of curious Parts, and different Persuasions, and repugnant Judgments, and great Aversions from each other, preserved in their *Originals* to succeeding Ages, multiplied into divers Versions, copied out by *Christians* for their private, and for publick use, esteemed by them as *digesta nostra*, *their Digests*, saith (*a*) *Tertullian*, as (*b*) *libri divini*, *Scripturæ deificæ*, say the *Martyrs*, believed by all *Christians* to be divine saith (*c*) *Origen*. And as the Records of their Hopes and Fears, and thereupon being so carefully (*d*) sought after, so riveted in their Minds, for many say the *Ancients* had them entirely in their Memory, they being so constantly rehearsed in their Assemblies by Men whose work it was to Read and Preach, and to exhort to the performance of those Duties they enjoin'd, being so frequent in their Writings, so often cited in their Confessions, Comments, *Apologies*, and *Epistles* of the *Christian* Worthies, as also in the Objection of those Adversaries, to whose view they still lay open.

(*a*) Adv. Marc. l. 4. c. 3.
(*b*) Concil. Carthag. apud Cypr. p. 232. Optatus, l. 1.
(*c*) Euseb. H. Eccl. l. 6. c. 25. 3. 25. Orig contr. Celf. l. 3. p. 138.
(*d*) Euseb. H. Eccl. l. 4 c. 26. Lib. 8 cap. 11, 13. Euseb. l. 6. c. 19 p. 222. Justin. M. Ap. 2. p. 98.

Euseb. l. 6. c. 19. p. 219.

It must be certain that they were handed down to the succeeding Generations pure and uncorrupt.

Indeed these things render us more secure of the *Scriptures*, being preserved entire, than any Man can be of the Statutes of the Land, or of any *Histories* or *Records* whatsoever, because the Evidence of it depends upon more Persons, more Holy, and so less subject to deceive; more concerned that they should not be corrupted, than that no other *Records* should, and so we must renounce all certainty of any *Records*, or grant the certainty that these are truly what they do pretend. And,

§. 13. 4. This Corruption of the Word of God, or Substitution of any other Doctrine than that which it delivered, could not be done by any part or Sect of *Christians*, but they who had embraced the Faith, and used the same *Copies* of the Word of God in other places of the *Christian* World, must have found out the Cheat; and therefore this corruption, if at all effected, must be the work of the whole World of *Christians*: But can it be supposed that the immediate succeeding Ages

ſhould univerſally conſpire to ſubſtitute their own Inventions for the Word of God, and yet continue ſtedfaſt in, and ſuffer ſo much for that Faith which denounced the ſevereſt Judgments againſt thoſe which ſhould do ſuch things? Or that a World of Men ſhould with the hazard of their Lives and Fortunes avouch the *Goſpel*, and at the ſame time make an eſſential Change even in the Frame and Subſtance of its Doctrine, whilſt it yet daily ſounded in their Ears, employ'd their Tongues, and by ſo doing make it ineffectual both to themſelves and their Poſterity? Can it be reaſonably thought that they ſhould venture upon that which were the *Goſpel*, true or falſe, muſt needs expoſe them to the greateſt Evils whilſt they continued Abettors of it? Moreover, had ſuch a thing been done, can we in reaſon think that of thoſe many Thouſands, who in the *Primitive* Ages did renounce the *Goſpel*, that of thoſe many wavering Spirits, thoſe excommunicate Members, eſpecially thoſe *Hereticks*, who upon other motives did renounce the greateſt part of *Scripture*; can it, I ſay, be thought that none of thoſe ſhould publiſh and diſcloſe the Forgery, or anſwer the Alligations made from *Scripture*, by ſaying, They were Citations of falſe and of corrupt *Scriptures*, but that ſuch apparent Forgeries ſhould find a general Reception from all that looked into their Truth, and be unqueſtionably received as genuine by *Jew* and *Gentile*, *Heretick* and *Orthodox*, even in thoſe times in which, and in thoſe places where they firſt appeared, and by thoſe Perſons who immediately before received others as the true and genuine *Copies* of the Word of God.

§. 14. *Laſtly*, That theſe Records of the Will of God have not been ſo corrupted as to ceaſe to be a certain Rule of Faith and Manners, we argue from the *Providence* of God, inducing us to judge that the Books thus delivered to us by the *Church* as genuine, are truly ſo; for nothing ſeems more inconſiſtent with divine Wiſdom and Goodneſs, than to inſpire his Servants to write the *Scripture* as a Rule of Faith and Manners for all future Ages, and to require the Belief of the Doctrines, the practice of the Rules of Life plainly contained in it, and yet to ſuffer this divinely inſpired Rule to be inſenſibly corrupted in things neceſſary to Faith or Practice; who can imagine

gine that God who sent his Son out of his Bosom to declare this Doctrine, and his *Apostles*, by the Assistance of the Holy Spirit to indite and preach it, and by so many Miracles confirm it to the World; should suffer any wicked Persons to corrupt and alter any of those terms on which the Happiness and Welfare of Mankind depended.

This sure can be conceived Rational by none, but such as think it not absurd to say, That God repented of his good Will and Kindness to Mankind, in the vouchsafing of the *Gospel* to them.

That he so far maligned the good of future Generations, that he suffered wicked Men to rob them of all the benefit intended to them by this Declaration of his Will. For since those very *Scriptures* which have been received for the Word of God, and used by the *Church* as such from the first Ages of it, pretend to be the terms of our Salvation, *Scriptures* indited by Men commissionated from *Christ*, and such as did avouch themselves *Apostles* by the Will of God, and his Command, for the delivery of the Faith of Gods Elect, and for *the knowledge of the Truth which is after Godliness, in hopes of Life eternal*; they must be what they do pretend to be, the Word of *God*, or *Providence* must have permitted such a Forgery, as rendereth it impossible for us to perform our Duty, in order to Salvation; for if the *Scripture* of the *New Testament* should be corrupted in any essential requisite of Faith or Manners, it must cease to make us *wise unto Salvation*, and so *God* must have lost the end which he intended in inditing of it. Again, when we consider that in the *Jewish Church* the *Scriptures* were, until the coming of *Christ* in very corrupt Times, and amongst very corrupt Persons, preserved so entire, that *Christ* sends the *Jews* to them to learn Religion, declares, that they have *Moses* and the *Prophets*; and both our *Lord* and his *Disciples* confuted and instructed the *Scribes*, and *Pharisees*, and *Jews* out of them, without the least intimation of any corruption that had happened to them; we have still greater reason to judge the *New Testament* sincere, since we cannot rationally suppose *Providence* less careful of the *New Testament* than of the *Old*.

If against this Argument it be Objected, that we find by the *Object.* Citations of the *Ancients*, and by *Old Manuscripts*, that there

was a difference betwixt their *Copies* of the *Scripture*, and thoſe we now uſe.

I anſwer, 1. That this is no certain Argument of any ſuch difference, ſeeing the Citation of the *Ancients* might differ thus by the failure of their Memory, it being frequently their Cuſtom to cite the *Scriptures* from their Memory without inſpection of the Book; moreover we find by Ocular Demonſtration, that theſe various Lectures make no conſiderable variation in matters of Faith or Manners, or if one Text which aſſerts a ſubſtantial Doctrine be variouſly read, ſo that the matter is thence dubious, there are others which aſſert it without that Variety.

If then no Writing whilſt the *Apoſtles* lived could paſs for *Apoſtolical*, and yet deſtroy or contradict the Faith they taught; — if their immediate *Succeſſors* could not be ignorant of what the *Apoſtles* committed to them to be read and taught, us the *Records* of their Faith and Doctrine; nor would they be induced to deliver that for ſuch which they believed not to be ſo, if neither they could univerſally conſpire to effect this thing; nor can it rationally be thought that *Providence* would ſuffer th m to do ſo: 'Tis morally impoſſible theſe Writings ſhould be forged or corrupted in matters of Concern or Moment.

§. 15. If therefore Mr. *M.* will make good his Aſſertion, that they *have the ſame means to ſhew that their Traditions are true*, that is truly deſcended from the *Apoſtles*; *that we have to ſhew the Copies of the Scripture which we uſe are not corrupted in ſubſtantials*; he muſt firſt own what we have proved of theſe *Copies* to be true of his *Traditions*, *viz.* That they cannot be proved to be true from the *Infallibility* of the *Church*, and that in any doubt concerning the Truth of them, we muſt have recourſe to the *Original* and Fountain of *Tradition*, not to the Judgment of the preſent Age, as in the proof of the true *Copies*, all Parties are agreed, that we muſt have recourſe to *Ancient Manuſcripts*, and to the Fountains of the *Greek* and *Hebrew*.

Secondly, He muſt ſhew what we have done touching the *Scriptures* concerning his pretended *Traditions*, *viz.* That theſe *Traditions* were owned, cited, read and received as *Apoſtolical Traditions* from the *Apoſtles* Days, that *Jews* and *Heathens* were acquaint-

acquainted with them, that they were attested to by the Sufferings of the *Primitive Martyrs*, that they were such as the *Apostles* desired to leave in writing, and which they did so leave according to the Will of God, and consequently were not *oral Traditions*, that they were universally acknowledged, and consented to by Men of different perswasions, preserved in their Originals to succeeding Ages, transcribed by *Christians* for their private and their publick use, esteemed by them as their *Digests*, and as *deifying Traditions*, believed by all *Christians* to be divine, and as the *Records* of their Hopes and Fears, that they were carefully sought after, and riveted in their minds, and constantly rehearsed in their Assemblies, by Men whose work it was to read, and preach them, and to exhort to the performance of those Duties they enjoined; that they were frequent in the Writings, and often cited in the *Confessions* and *Apologies*, the *Comments*, *Homilies*, *Discourses* and *Epistles* of the *Ancient Worthies*, as also in the Objections of their *Adversaries* to whose view they still lay open.

And lastly, he must prove they were *Traditions* which the good *Providence* of God was as much concerned to keep entire and uncorrupt, as to preserve those *Scriptures* so, which by the Will of God were written, to *be the Pillar and Foundation of the Christian Faith*; and when we see this task performed, we shall be more enclined to admit of the pretended *Traditions* of the *Church* of *Rome*, and to believe them as true and uncorrupt as are the *Copies* of the *Holy Scripture*.

But saith Mr. *M.* "When we believe that the *Copies* which "we have now of these *Books* be not forged nor corrupted "*Copies*, but truly agree with the *Originals* given out by the *A*-"*postles*, we trust to the Tradition of all the after *Churches* that "have been in every Age from the *Apostles* to this very present "*Church*; for it is as much in the Power of the *Church* in any "one of these Ages, to have thrust a false *Copy* into their "Hand instead of a true one, as to thrust a false *Tradition* into "the Mouth of every *Catholick* every where in place of a "true one. §. 16. Pag. 399.

This *Argument* in the mouth of a *Jew*, pleading for those *Traditions* which were rejected by our *Lord* and his *Apostles*, runs to this *effect*: *Reply First.*

It

It was as much in the power of the Jewish *Church, to have thrust a false Copy into the Hands* of the Jews *instead of a true one, as to thrust a false Tradition into the Mouth of every* Jew *every where, instead of a true one*; if therefore their received *Traditions* actually were false, as your *Christ* and his *Apostles* taught, you can have no assurance of the *Copies*, on which you depend for proving your *Jesus* to be the true *Messiah*, are not false.

Secondly, We say it is not in the power of any of the latter *Ages*, to corrupt the *Originals* without corrupting not only all the written *Manuscripts*, but also all the Writings of that *Christian Church* in which those *Scriptures* have been cited, and all the *Commentaries* on them, and all the *Translations* of them into all Languages.

'Tis therefore evidently false, *That it is as much in the Power of the Church in any one Age to have thrust a false Copy into the Hand of all Christians instead of a true one, as to deceive them with a false Tradition instead of a true one.*

Thirdly, No *Protestant* ever asserted or imagined that the whole *Church* was either willing or able, in any point of Doctrine, to change at once, and in one Age, the true *Tradition* for a false. No, they unanimously say, *These Tares were sown by the Enemy whilst Men slept*, that they came in by *degrees*, and insensibly got Ground by little and little; in one Age the Dispute was raised, the Opinion broached by some Man of *Vogue* and Credit, in the next it passed for *probable*, in the following Age for an *Ecclesiastical Doctrine*, and in the next advanced into an *Article* of Faith. Thus for Example:

Images for the first Three *Centuries* were disregarded by all *Christians*, the first thing they taught their *Proselytes*, was to contemn them.

In the Fourth and Fifth *Centuries* they crept into some few *Churches* by way of Ornament, and *symbolical* Representation.

In the Sixth and Seventh Centuries they begun to be received for *Instruction* and *historical Commemoration*.

In the Eighth Century in *Italy* and in the *East*, they advanced to the Veneration of them, though this *Novelty* met with great opposition in the *East* till the Tenth *Century*, and in the *West* till the Thirteenth Century.

Commu-

Communion in one Kind came in among ſome *Monks* in the Eleventh *Century* by reaſon of their negligence and rudeneſs, which made their *Governors* not truſt them with the *Cup* leaſt they ſhould ſpill it.

In the Twelfth *Century* it began to take place in *minoribus Eccleſiis, in leſſer Churches.*

The Approbation of *Thomas Aquinas* made it ſtill more prevail in the Thirteenth *Century*, and in the beginning of the Fifteenth *Century* it was eſtabliſhed for a Law.

FINIS.